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THE EPISCOPAL THEOLOGICAL SCHOOL

THE SEARCH FOR HAPPINESS AND THE MEANING OF JOY
IN A TIME OF CRISIS

A Thesis
submitted in partial fulfillment
of the requirements
for the degree of
Bachelor of Divinity

by

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FORWARD

Christianity arose in a time of crisis for the whole of the Near East, one particularly critical for the Jewish Community. At least part of the importance and uniqueness of the work of the Early Church grew out of its response to this crisis. In addition, the early church had its own crisis -- namely that the eschaton and the events surrounding it failed to appear (at least in the form expected). Concerning this period of quite personal as well as world crisis we have, in the Biblical material at hand, a history. This history is not a record of events, rather it is the history of a revolution in the heart. It is the record of what might be termed a call. The call which Jesus took up and concluded is such that, in doing what he did in response to that call, he made of the call itself something we must ourselves follow. In the face of world failure, and in the face of the delay in the eschaton, the Early Church was forced to face its obligations to take up the call which Jesus had both concluded and witnessed to, and this new effort to take up the call is one which effects each of us in our own situations of crisis.

Only one aspect of this call concerns us here. We face in our own situation a time of crisis, one which again is both world and personal in character. To men who participate in this time of crisis something must be said, some good news must be given, for these men are responding to a crisis which involves the destruction of many of the ideological norms upon which our civilization has been built. They participate in a necessary but alienating process, one which

is the cause of great anxiety and despair. To these men the call to move beyond the ideological to the free must be given once again. This call must make possible a renewal of the man of this time of crisis. It must make it possible for man to participate in the future in joy rather than despair.

We can state the central thesis of this paper and the essence of the call to the man who participates in this time of crisis as follows: Where man has sought and found happiness in terms of ideological or 'wisdom' teaching within the civilization, we must find in action beyond the scope of 'wisdom' teaching a source of Joy.

This study will particularly attempt to deal with the question of why this call is the call for this time of crisis. It will attempt to indicate what sort of pastoral charge is involved in this call, for at the basis of this paper is the assumption that we, as Christian men, must answer not only for those who live within the ideological patterns of the passing age but also for those who live, in spirit, in the age to come. It is necessary that we both issue the call to these men and be with them in their efforts to fulfill the implications of the call. Two problems, then, are at the center of our discussion. First, there is the need to articulate the facets of the crisis being faced in our time. Second, there is the need to examine the relationship which the Christian, who has not only a present commitment to his fellow man but as well an infancy in crisis, has to other men in this time of crisis.

There will be a number of difficulties in dealing with these two problems here. On one level there are sociological and historical

considerations which can only be touched upon. On another level there are various distinctions which need clarification, and in response to this need much of the paper will deal with the philosophical, historical, and linguistic problems arising out of the question of just what is involved in issuing the call and answering, in response to it, the questions of the men who live in the time of crisis.

Chapters one and two of this paper will deal with the historical and existential character of this particular time of crisis to which we address ourselves. Chapters three and four will present something of the Biblical background for the discussion of a model and paradigm used in the attempt to deal with the present crisis. In chapter five we will attempt to indicate a way in which the Biblical model can offer a clue to our own pastoral response to the situation of man in crisis.

In so far as it is possible to state the thesis of this work, it must be described developmentally. The argument of the paper is this : Given the historical moment - that we live in a time of crisis - we find a clue to our understanding, as Biblically grounded men, in the crisis presented to Israel's people when Israel no longer existed as a state. A particular and existentially important model is found in the development of the Wisdom Literature of the Old Testament; namely, that Wisdom thought arose to deal with the social crisis and gave rise to the notion that the individual should seek happiness through wisdom. But, in retrospect, we can see such a development as a sign that the age in which that wisdom was sure was passing.

Thus we must ask what follows from that recognition. Here we must ask the question of how we face the failure of wisdom both to provide a basis for its own stability and to offer the happiness which it promised.

In the New Testament writings, it will be contended, men are called to act - in response to the fact that wisdom thought has failed - with Joy. And herein lies the clue to our pastoral response to crisis in our time, for individuals, but more importantly for the society as a whole. It will be argued that we must respond in Joy and not seek happiness, as the end of our actions, and that this is the basis for full manhood in a time full of insecurity and anxiety.

CHAPTER I THE TIME OF CRISIS : AN INTRODUCTION TO THE PROBLEM.

A. Remarks on the Nature of the Crisis.

1. The Crisis.

This paper, entitled "The Search for Happiness and the Meaning of Joy in a Time of Crisis", has as its basic presupposition the fact that there is a time of crisis present and that we must deal with it as basic to our lives. But what is this crisis? It is that conflict between man and his own self-image, between the community of men and their hope for the future. It is a crisis felt on a personal level and experienced in the chaos of world political and social action. A feeling for this crisis can be found in the writings of men in all fields.

The philosophy of history, which first took an activist mode in the work of Hegel and Marx, has brought out the intellectual aspects of this crisis and its development. Arnold Toynbee,^{1.} Ortega y Gasset,^{2.} R. Neibuhr,^{3.} W.E. Hocking,^{4.} Adrienne Koch,^{5.} and many others who have dealt with problems in the philosophy of history, all stress the real sense in which we live in a time of crisis, in a situation where history itself seems bound in conflict. Each of these men accepts Hegel's notion that history can be understood in a 'dialectical' way, although not strictly in a Hegelian framework. Each of these men accepts, with Marx, the view that "heretofore philosophy has only tried to understand the world, but the point is to change it."^{6.}

From an existential point of view Marx's call to change is not clear for from this standpoint we must deal with the question of being itself and with rationality as an image of that being. Marx asks us to change the world, but our existential problem is precisely that we do not know how to change it because we can not see just what this world is, or what it is to become. The philosophy of history is, from an existentialist's viewpoint, enveloped in doubt of its own analysis.

We are then forced to face the nihilist question of whether
7. any values are appropriate in an uncertain world. This is a dilemma which plagues the theologian, philosopher and pastor alike. This problem plays a particularly important part in Rudolf Bultmann's theological struggles in which he developed a particular brand of existentialism in the attempt to overcome nihilistic attitudes about
8. ourselves, our religious beliefs, and the course of the world. This existential position calls us to a response in joy to the fact that each moment makes possible, perhaps, the realization of the eschatological order--the order where full authentication is possible.
9. The crisis which concerns us here is wider than the existential question for it incorporates both the activist's philosophy of history and the existentialist's viewpoint and yet moves beyond this to a deeper problem.

Kierkegaard, writing about his own time, states that it
10. is an age of reflection, of contemplation and not of action. There is a sense in which Kierkegaard presents one side of the crisis

as it really is, namely, the side that takes refuge from action in contemplation. But we must understand the present world situation as one in which contemplation is itself fruitless. That is, although men are contemplative, no longer do they see either an end or a means of genuine contemplation. In effect, the situation is such that we have neither element of purposeful behavior (ends or means) present in the techniques we use in our attempt to deal with empirical change or existential meaning.

We must clearly distinguish our 'crisis' from the purely psychological or the purely political crisis. There are sciences to deal with the analysis and solution to crises of these kinds. What we face, however, is something more--we face what must be basically called a 'theological' problem, "What must I do in spite of my lack of self-authentication and my seeming political powerlessness?". It is not enough to set up social and psychological means whereby we can act purposively in a constructed situation. Rather, we are in a crisis in which we ask the problem of what constitutes right action, and yet must admit that the crisis of doubt has destroyed the basis for making the decision as to what constitutes right action. We have, then, the basis of our problem: we do not know the appropriate responses for situations which confront us.

In a dialectical sense, a crisis arises when the elements of a situation reach a point where there is a breakdown in communication between the elements themselves. The crisis appears on the personal level but its implications are universal in scope for the

crisis points to the presence of a lack of solidity in the outlook of man such that he can not provide the rules for appropriate action. We face then, a crisis in alienation, the overcoming of which has^{11.} implications for all human activity.

2. The Basis of the Alienation in the Present Time of Crisis:

In the case of the 'time of crisis' to which this paper is directed, we can point out some of the circumstances which have led to alienation in the crisis itself. These are applicable on a personal level, and indeed may arise out of that level. Nonetheless, their widest application is again universal, for we find that the elements of this time of crisis lie in characteristics common to the^{12.} whole of our civilization. In an attempt to move beyond the attitudes which have arisen and which have formed the crisis which concerns us, we must clearly see the extent to which the solution to this crisis will effect our possible interaction with our own civilization and with other cultures. Two major causes of current alienation and conflict are ideological language and the Protestant work ethic.

(i) Ideological language is present in our civilization but ideological understanding is absent. All social, political, and religious systems--as ideologies--are in crisis because of the disparity between the purpose of their ideological languages and the lack of real value places in these languages by those who live in this civilization and yet must make use of them. The Death of God theologians, for example, are very much caught up in this crisis in^{13.} ideological thinking.

(ii) The Protestant work ethic prevails as an ethic but the application of that ethic is illusory since 'work' is no longer a viable means of product exchange. There is, then, the crisis of value for human endeavor. We can not hold to both the Protestant work ethic and its contractory resultant, the destruction of the concept of 'work' as a viable concept in the assessment of the value of human endeavor.

The primary conflicts, the one between the presence of ideologically oriented language and non-ideological men, and the other between the work ethic and its own destruction in the use of non-human means of production, point out the central core of our crisis. Man has provided himself with a world of thought which no longer corresponds to the world as his thoughts effect it. The crisis exists because man has built a house in which he can not live.

The impact of this crisis is great as it involves all of us who live in the aftermath of the last fifty years--a most irrational period of ideological conflict--in which not only were men forced to absurdity on the ideological level, but were finally forced to replace themselves by machines in the only value system (i.e. the wage labor system) available for them at the time. Man, in effect, has destroyed ideology and value, or at least has made them no longer certain, in a series of events which were not only irrational, but non-progressive. Thus he has destroyed both the basis on which Kierkegaard's contemplative age rested--ideology--and the very reason for destroying the contemplative age--progressive change.

The decline of the doctrine of progressive change which

began in the 1920's as an answer to the growing crisis of the times, marks the real turning point in the crisis period which we are discussing.¹⁴ Before that time one might well have thought that the irrationality of ideology was defensible because it was evident that the ideology itself would provide a basis for progressive action. But since ideologically determined activity has proven to rest on a basic set of dichotomies which men no longer consider relevant to their lives (howbeit that they use the language of the ideology), it becomes clear that ideology has provided systems which are purposeless. With such purposelessness in both ideology and in the continued function of the work ethic, we find this time to be a crisis period in which the crisis is one of self-authentication and of communal self-justification.

3. The Limits of the Time of Crisis.

Insofar as it is helpful to place dates on the beginning of the 'time of crisis' in which we live, we must look to the beginnings of the industrial period and the French Revolution. The first must be dated in the mid-eighteenth century. Adam Smith's Wealth of Nations (pub. 1776) serves as a marker for the beginnings of the overt transition to a fully economic attitude concerning national self-authentication. The second date, that of the French Revolution (begun in 1789) might serve as a beginning point in that it is¹⁵ in this period that the term 'ideology' was coined. The French Revolution also marked the beginning of a serious attempt to direct history along certain models provided by the ideological and ethical biases of segments of the community. It marked in a real way, the

the beginning of class consciousness, and thus the beginning of ideological conflict on a political and social level within a given community.

It is this period (1789 to the present) that has seen the full development of an activist philosophy of history, whose purpose is to predict and control the future. George Orwell, speaking from the end of this period in his book 1984 states one of the principles which guides the activist in his most radical moments.

"Who controls the past controls the future, who controls the present
16.
controls the past." The end point of such ideology is found in the twisting not only of history but itself in such a way as to substantiate itself and to allow no progress beyond itself. If so, history becomes the wax tablet upon which the philosopher of history writes as he wishes in order to control the future. Crisis, in an ideological situation, can be incorporated within the system of ideology itself. It is possible then, as in Orwell's 1984, to make crisis an ideological tool, one which is swallowed up in the language and outlook of the ideology. In short, to the extent to which the activists' philosophy of history incorporates all historical action, including crisis, into the language of the ideology, it limits the characteristics of the crisis such that it does not represent real alienation, alienation which will lead to some historical movement beyond itself. We must clearly indicate that the crisis which is faced by us is not of this sort. That is, it is a real crisis, rather than an ideologically forced one.

To some extent the crisis we face is real just because it

could not be incorporated into the ideology out of which it grew. Unlike George Orwell's 1984, our 1984 will be written in the hand of excessive thought rather than no-thought at all. 'Double think' in Orwell's terms means "the power of holding two contradictory beliefs in one's mind simultaneously."¹⁷ But double think can take another form, namely, the consideration of a number of concepts with no grounds for choice at all.

We have, to some extent, had an 'information explosion' of such magnitude that controlled thought has not become necessary as an ideological tool at all. Because of the extension of data beyond our control, it has become more and more possible to take refuge in Kierkegaard's contemplative age, to the point that for many people, refuge in the now defunct ideologies and ethics is preferable simply because these attitudes appear rational and simple.

The dating of this period of crisis in these terms makes possible the following observation: The ideologies formulated and put forth as adequate in the beginning of this period took their meaning from the Cartesian principle the whatever is rational can be reduced to ¹simple statements on a mathematical basis. The belief that history could be controlled arose from the doctrine of the rationality of the world. These ideological formulations were supported by the work ethic to the extent that ideology became something formed around the problem of wage labor.

The events of the past two hundred years, however, have tended to show that these ideological and ethical principles of social structure and purpose and not been able to adequately provide for the hopes implicit in the ideologies themselves. The French Revolution

carried the banner of 'Liberty, Equality, and Fraternity' as its ideological hope, and all subsequent revolutions--insofar as they were class revolutions--have carried this hope forward. Yet the events following the use of the ideological programs have not led to the acquisition of the hopes at all.

We might well, with W. E. Hocking, then sum up the crisis of the time by saying that it consists in a 'Passage Beyond Modernity'^{18.} a passage in which the ideological bias of our age is being challenged on its own grounds, namely that it failed in its task to bring its hopes to fruition. We once again live in the possibility of revolution, but now with a distrust of ideology which springs from two hundred years of conflict in terms of ideology.

The hopes which produced the crises are, of course, influenced by the nature of the ideologies given, but they share a commonality with the genuine hopes of the oppressed in a non-ideological way just because ideologies must first appeal to the hopes actually present in the lives of men in order to move them to more doctrinaire attitudes. Thus it is that the hopes continue to have validity even after the end of ideology itself.

Hope then becomes an eschatological 'faith' item in men's thought. Hope and the alienation which gave rise to the vision of hope are then in deadly conflict with the existence of various ideologically based systems because the ideologies failed to give rise to a satisfaction of the hopes, and because the death of these systems is sure only in so far as we are able to overcome them and not die with them. Our hopes must become bound up with the ability to pass beyond the present age to the next.

The crisis may be formulated then for our purposes, on three levels: (i). We do not possess the purposiveness in our ideological or value systems to make of history and personality purposive activities and are thus in conflict with the 'call' which ideologies issue to us; (ii). We can no longer live in these ideologies and systems for they have themselves forced us beyond themselves and thus we are in conflict with our own identity as persons in the system since the attempt at fulfillment in the system has moved us beyond it; (iii). Although we do not share in the purposiveness of ideologies or trust them as world-views-for-us, we still look for the hopes to which they were initially directed. Thus we are in conflict with the messengers of hope although we agree with the message. We are like men who hope for relief from a cold, and thus take aspirin asserting our hope that it will relieve us, but denying its ideological claim to cure the cold itself. These aspects of the crisis point to the basis element in the whole period, namely, that we are alienated beings in search for some means of fulfilling the hopes which alienate us from the ideologies which brought them to our attention and made them a part of our being.

Where ideologies proposed a means of acquiring the hopes by internalizing them within the systems themselves, crisis arises because hope can not be found within the system at all. Ideological or value systems, then, can be seen as means of conducting a search for fulfillment of hope and thus for happiness within the bounds that the system itself sets up. This process is what I call the 'search for happiness'. The project of a 'search for happiness'

risers and falls with the stability of the value system and ideology itself.

What I intend to assert in this paper is that it is clearly evident for our time of crisis that we are provided with neither the ideological or value framework within which we may conduct a valid search for happiness. We have no basis on which to decide that any specific action or set of actions will lead us further in the search for happiness and thus the search must be suspended.

The 'search for happiness', i.e. for right action and the realization of hope internalized within the system, is a failure within the framework of our ideological and value systems precisely because of the crisis of alienation from the elements of ideology which provide the means of becoming happy. Alienation arises because we realize that we are cut off from the basis of our lives insofar as this grows out of a self-fulfilling ideological or value system. I have suggested that the nature of this 'time of crisis' is to be found in the concept of 'alienation'. We must now turn to discuss this problem briefly, before turning to the central thesis of this paper.

B. Notes on the Concept of Alienation

The alienation of the thinker from society is an ancient and a universal theme; perhaps its modern variant is the alienation of thought from society. 19.

If we accept the fact that the 'time of crisis' is for us a time in which genuine thought is alienated from the society which gave rise to its own possibility as thought, we must then briefly explore

the character of that alienation. It is not that you or I cannot think in terms of the ideology which gave rise to the modern economic or ethical outlooks, rather, it is that our thinking in this manner is destructive of the very hopes of the ideology itself.

We are presented here with a number of alternative possibilities for the future, and to the extent that we face these alternatives, we have moved beyond ideologies. "Ideology makes it unnecessary for people to confront individual issues on their individual merits." ^{20.}, thus, in overcoming ideologies, men make possible renewed thinking on issues in the situational context. At the same time, however, it is not we, but society with its ideology, that dictates both the context of acceptable thinking and the hopes implicit in these thoughts for we do think on those issues which the society provides and to some extent condones. The alienation then, which we face is one of radical thought (i.e., thought that situationally directs itself) against societal thought (i.e., thought directed by ideology).

Existentially, the radical has the promise that it is not ideological thought which rules for tomorrow for the whole course of the crisis of our times, the power implicit in the historical present, dictates against ideological thought adequately dealing with the items of the crisis.

Adrienne Koch, for example, enumerates the following as items in the crisis faced by our age: (i) "The fear of a war which will...sear the entire surface of the earth, (ii) the anxiety of... cold war, (iii) the problem of a divided world, (iv) the increasing

disparity between man's technical control over nature and man's self-control and wisdom, and (v) the moral aspect, namely, can we ground our values in knowledge or are we left with individual arbitrary faiths?"²¹ As we have indicated earlier, ideology cannot deal with these questions as real questions primarily because to do so would require the end of ideology itself. The fears of atomic war, of cold war, of war between the 'haves' and the 'have nots', of war between ourselves and our actions, arise because of the ideologies and their solutions to problems are not enough. The solution to these ideological problems require the end of ideology itself. We may retreat into ideology because movement beyond it is alienating, but **this** course is open only to the person who can, in a 'double-think' way, control his thoughts and admit the mutually exclusive propositions that : (i) ideology breeds conflict with other ideologies and, (ii) ideology is the one sure means of overcoming conflict with other ideologies.

One simple fact emerges: **for** the radical intelligentsia, the old ideologies have lost their 'truth' and their power to persuade. 22.

Thus it is that, for radical thought, a crisis appears in which thought itself is alienated from society. This alienation manifests itself in two ways, in the phenomena of silence (particularly present and advocated in the 'Death of God' movement in theology^{23.}) and in the phenomena of unpurposed, bravado actions as opposed to 'hard' thinking (present particularly in the actions of the New Left^{24.}). The attempt to overcome ideologies, to present a radical attitude, and to overcome the alienation presupposed in such a program, this attempt, viewed as an attempt to find meaning in the movement beyond

the time of crisis, is what I call the attempt to delineate the 'Meaning of Joy'.

'Joy' is a word particularly suited to the situation which we face in this time of alienation. It calls up images of 'hope', hope in the very things which ideologies are based. It calls up the demands of 'immediacy', in that the alienated thinker is called to participate now in a life-form which will overcome the despair of alienation. One can participate in the 'world' although he is alienated from it. But this 'world' must be something different from that which is given in the ideological framework of the passing age. As St. Paul says, we must be in the world, but not of it. It calls up images of 'overcoming', of moving beyond pure alienation to an identity of self in an authenticating situation.

C. A Prerequisite to the Thesis Itself.

What I have tried to indicate here are some of the effects of the current crisis on all of us, as responding persons. We have seen how a stable system of beliefs breaks down when its ideology and value system over-extends itself. We see the quandary which must be faced when the system contains a 'fatal flaw' and has failed to move beyond itself. We participate, existentially, in the alienation which our awareness leads us to embrace.

In this time of crisis there is a real need to overcome the silence and the bravado of the alienated by expounding, on a pastoral level, an activist attitude. This attitude must be based upon something more than a formalized ideology. This basis might best be found in the hopes which precede and now have outlasted the ideologies themselves.

The end of ideology is not - should not be - the end of utopia as well. If anything, one can begin anew the discussion of utopia only by being aware of the trap of ideology There is now, more than ever, some need for utopia, in the sense that men need - as they have always needed - some vision of their potential, some manner of fusing passion with intelligence A utopia has to specify where one wants to go, how to get there, the costs of the enterprise, and some realization of, and justification for, the determination of who is to pay. 25.

Looking at these hopes, as utopian hopes, we have the requisite vision for action. But lest we fall into a new ideology, or a new despair of achieving the hopes, it is important that there be some existentially viable means of incorporating the hope itself into our present lives.

The whole of Bultmann's stance is meant to indicate that there is both the need to re-establish the eschatological image (as utopian image) as viable - with its full emphasis on a new age in which the 'new' man is fully freed from an alienation from his hopes. If modern man is in a state of alienation - alienation from realized hopes and alienation from his past (i.e. his ideologies), then the 'new' man must have, as elements of his re-assertion, the overcoming of alienation on both these levels. He must come to re-appropriate the hopes of man as his own hopes, and must accept ideologies as part of the history of these hopes.

Man must learn to live with his past ideologies as past. That is, he must learn to incorporate past history in such a way that he may move beyond it. "The man who understands his historicity radically, that is, the man who radically understands himself as someone future, or in other words, who understands his genuine self as an ever-future one, has to know that his genuine self can only be offered to him as a gift by the future."

The elements which are a prerequisite to the thesis of this paper begin to fall into place. We exist in a time of crisis which arises because the normal 'ideological' modes of dealing with hope, within the ideological situation itself, are failing. The search for happiness is no longer a viable activity. The failure is itself a result of ideological thinking, in that the history of ideologically led civilization is confronted with elements which it cannot take into itself. In the midst of this crisis, in which we as persons are alienated, the problem of action arises. Given the failure of the guide-lines to action provided by the ideological stance, man becomes alienated and subject to a "failure of nerve"²⁷.

This failure takes two forms: silence and unreasoned bravado.

What is required is a reassertion of Joy in our alienation and a re-establishment of hope for the future in such a way as to overcome the alienation as disabling. We must be future directed, in terms of hope, and with the acceptance of our past, as past alone, not as dictating our present tasks.

D. The Thesis.

An attempt will be made, in the light of these preliminaries, to state and maintain four propositions: (i) That the time of crisis we face involves the overthrow of an ideological search for happiness and the taking on of a delineation of the meaning of Joy and an incorporation of this Joy into our own lives. (ii) That this task can be understood on an existential level and thus has pastoral implications for a ministry to those who are living in the crisis.

(iii) That an Old Testament Biblical model exists, in the wisdom literature, for the concept 'happiness' as an ideological norm, and that this norm became incorporated into the ideology itself to the detriment of the civilization (the Hebraic culture) itself, and that the New Testament Biblical of the eschatological promise and the attitude of Joy, as a means of overcoming the failure of civilization, developed to meet the failure of the ideological stance. (iv) That the New Testament overcoming of wisdom-ideology lends a clue to our own eschatologically based pastoral duty to this age. Given a brief introduction to the crisis as it appears for the world, and some notion of the generalized alienation present in the lives of modern men in this time of crisis, we can now turn to an investigation of this crisis as it appears for the individual who must face the crisis as personal.

CHAPTER II ALIENATION AND CHRISTIAN WITNESS

A. Alienation and the Christian Ministry in a Time of Crisis.

As has been indicated in Chapter One, the crisis we face is the dissolution of the ideological basis of western civilization which, in its own effort to support itself, has led to a conflict between itself and its hopes. In man this crisis is seen in the individual's alienation from the thought of the passing age. For, where the ideology provided a schemata whereby a search for happiness could meaningfully take place (i.e., where happiness is a recognized goal reached, and reached by a given set of value attitudes), the crisis posed by the fall of ideology, in the face of its own history, is such that the individual is enveloped in a crisis of meaning. It is this crisis of meaning, this alienation from the thought of the age which produced such great hopes, that must concern us in a pastoral sense.

There are two presuppositions in what is to follow. The first is that the process of destruction is irreversible -- that is, we can not go back to the ideologies out of which the crisis has arisen. This is (i) because the ideologies' own attempt at self-maintenance has failed and (ii) because the return now, historically, means returning with the lack of assurance arising from this period of crisis. We would have to return to a new system. Second, the man who dares to minister to his fellow men in their alienation must admit to and embrace this alienation himself. For, in terms of our ministry to those who have felt the force

of crisis in their own lives, the alienated, there is no going back. For the alienated, meaning, if they find it at all, will lie in the future. To this extent this thesis is directed to those who will minister to the presently alienated, to those to whom the future belongs.

1. What does it mean for the Christian to 'take on' alienation?

This question is our first consideration for in our efforts to minister to the alienated, it must first be true that our own ministry shares the intensity of understanding which the alienated have about the world. That is, Christians must cast off their adherence to ideological beliefs and take on the alienation shared by their fellow men. Yet, given the atoned character which marks the Christian (being a remarkably free man, Van Buren¹, or taking on a futuristic existential stance, Bultmann²) he must present, in his own witness, the force of the hopes of alienated man by presenting these hopes as realized in his own life.

There is a genuine sense in which the Christian man, because he is man, must share this alienation. In the life of the Christian, as in the lives of all men, alienation is expressed primarily in anxiety. This anxiety and its presence in the lives of men is described in Paul Tillich's The Courage to Be.

The anxiety which, in its different forms is potentially present in every individual becomes general if the accustomed structures of meaning, power, belief, and order, disintegrate. These structures, as long as they are in force, keep anxiety bound within a protective system of courage by participation. The individual who participates in the institutions and ways of life of such a system is not liberated from his personal anxieties but he has means of overcoming them with well-known methods. In periods of great changes these methods no longer work. Conflicts between the old, which tries to maintain itself, often with new means, and the new, which deprives the old of its intrinsic power, produce anxiety in all directions. Non-being, in such a situation, has a double-

face, resembling two types of nightmare (which are perhaps, expressions of an awareness of these two faces). The one type is the anxiety of annihilating narrowness, of the impossibility of escape and the horror of being trapped. The other is the anxiety of annihilating openness, of infinite formless space into which one falls without a place to fall upon. Social situations like those described have the character both of a trap without exit and of an empty, dark, and unknown void. Both faces of the same reality arouse the latent anxiety of every individual who looks at them. Today most of us do look at them. 3.

For us, the 'well known' means of operating, so that anxieties are dealt with within the system, are lacking. Our anxieties are aroused because there is no viable relation between the self and the world. The wisdom of meaning is absent. The lack of this wisdom, and therefore of an adequate means of searching for happiness, is not something in which we participate volitionally, but rather by virtue of the historical circumstances. That is, the sort of alienation and anxiety which is being dealt with here is not the result of psychological causes alone, but rather arises out of the attempt to live in a time of crisis. Alienation, and the anxiety which proceeds from it, arises because of our lack of real ability to refer the self any longer to a system of ideological norms.

a) Two historically recommended responses to alienation.

i. Tillich point out one form of alienation via anxiety:

"The one type is the anxiety of annihilating narrowness, of the impossibility of escape and the horror of being trapped." It is this form, primarily, that arises in the so-called 'humanistic' existential approach.^{4.} It begins appropriately with embracing narrowness as the only means of making sense of freedom. It describes

narrowness in terms of what can be willed by the individual and makes that the limit of freedom.⁶ In so doing, such an attitude abandons both hope (i.e. movement beyond what can be accomplished rationally) and freedom of revolt from the situation which gave rise to the alienation. This, I take it, is what Sartre attempts to show us in "Existentialism is a Humanism".⁷ His point is clear and is, to a certain extent, valid. One solution to alienation from our ideological past is to give up the hopes of the ideologies as well. This presents a form of reductionism which replaces spirit as purpose with rational will.⁸ Men taking such a position know what they can realistically do, and they do it, but they do not know why they ought to--in a far reaching sense--since that end, that why, falls beyond the realm of prediction.

ii. The second of Paul Tillich's alternatives: "the anxiety of annihilating openness, of infinite formless space into which one falls without a place to fall upon."⁹, represents the form for much of the anxiety-ridden activity of those who wish to fill emptiness with a new order. Here it is not that we limit ourselves to no hope at all, but that we extend our hopes in a formless way. In attempting to reform the world of men by virtue of action alone, there is a lack of direction or coherence in the aspired hopes. Yet, within the crisis of this time itself, these forms of action, although not well formalized, present a pluralistic response to a pluralistic dilemma. The option for this second form of anxiety is preferable to the extent that the whole of mankind in the crisis situation, groans for a new order. Some sort of order

appears--often under the guise of utopian hopes--for those whose anxiety is registered in this way. For example, social protest makes of anxiety a socially useful thing, yet its usefulness is not subject to prediction. The difference between the results of the Civil Rights protests and the Red Guard movement indicate something of the uncontrollable nature of this form of anxiety when it is acted out.

The objection that must be raised to this form of dealing with alienation is that it side-steps the basis of alienation and anxiety. The formlessness which contributes to anxiety and alienation is not overcome, but is rather expressed in the activities of such movements. Men who accept the social action motif fully, that is, who are committed to utopian hopes and immediate action without a long-term commitment to the implications of such actions, are committed to the crisis situation as it stands. They are committed to the formlessness and anxiety which gives rise to their actions, for any form which could reduce their anxiety is viewed as a restriction to their freedom and is rejected.

Neither of these recommendations is a genuine possibility for Christians on a long term basis. They both deny the possibility of movement beyond the present state of affairs. The one limits desire to the possible and therefore restricts anxiety and alienation to a controlled despair. The second gives in to alienation and refuses to consider any limitation in terms of form at all. However, in the question, "What does it mean for the Christian to 'take on' alienation?" we have assumed that the task of ministry

was ours not only because we are men of this age, but because we feel that those who are alienated and to whom we minister, are those who will participate in the future. Christians, even in the midst of embracing the alienation of the time of crisis, must look to some form of 'embracing' which is genuinely theirs, i.e., which allows one to both be alienated and yet alienated as a Christian.

The inappropriateness of the preceeding recommendations as methods of dealing with this alienation and anxiety lies primarily in their recommendation to embrace the 'feelings' which accompany the anxiety by participating in a way of life suited to the existence of the alienation itself. Both are static in relation to the presence of alienation and therefore are inappropriate responses to a time of crisis. Both become caught up in their fears to the extent that they can neither embrace the fullness of the alienation of the time, or move beyond it.

These recommendations are also in themselves ideological rationalizations for they deal with the problem of alienation on the level of anxiety. The one states that anxiety is the result of duties which can not be fulfilled and therefore proposes a means of resisting the desire of having duties beyond those which can be fulfilled in the present. The other states that anxiety is the result of a lack of realized order in which hopes are brought to fruition and recommends that we act in terms of the hopes without regard to the order. Both are basically rationalizations in that one does not really have to face the problem of alienation at its root at

all. To do that would imply that one could go beyond the time of crisis itself and that alienation could be brought to its conclusion. This conclusion must be found in a movement, otherwise the feeling of alienation would remain only a feeling and eventually would be regarded as anxiety. Only if we in fact move beyond the ideological orientation of the past age can we say that alienation presents itself fully. Alienation implies an apartness between the aspirations of man and the age from which he arises. If this alienation is to be embraced, the embracing must take on a dynamic form. In this sense, the Christian who seeks to embrace alienation so that he may minister to alienated men is making his faith a dynamic one and this faith, in turn, must pivot about the need for all men to move beyond the now dying ideology.

Alienation is futuristic and, in so far as the anxieties of men in a time of crisis are responses to alienation, they too must be resolved in the future. Alienation is eschatological in that it looks for the death of the past age. The recommendations meant to deal with the anxiety which arises out of alienation fail to incorporate this eschatological attitude and are thus invalid for our purposes.

b). A therapeutic answer to alienation/anxiety: Existential analysis.

10.

There is, particularly in the work of Victor Frankl, an alternative to the recommendations already presented, and this alternative shares something of the dynamic and futuristic orientation

which has been considered above. Logotherapy, a form of existential analysis,¹¹ "focusses on the future, that is to say on the assignments and meanings of the patient to be fulfilled by the patient in his future."¹² It deals with persons who are primarily anxious about the general existential meaning of life--with the problem of alienation. The fact that one possesses unresolved anxieties in this area is indicative of an already present will to meaning and existence.¹³ The frustration produced by this will not being realized is what Frankl calls "Existential frustration"¹⁴ which leads to a form of neurotic behavior he terms "noogenic neurosis".¹⁵ Frankl sees the solution to such problems of anxiety in the redevelopment of specific means of dealing with the anxiety behavior (the neurosis) in terms of "responsibleness".¹⁶ If man can learn to take meaningful, responsible steps to action in the world he can overcome his alienation, via anxiety, from the world.

What we are dealing with here is a solution, not to our problem of alienation in terms of crisis, but, of the problem of anxiety. This approach is valid to the extent that it deals with a man whose meaningfulness in terms of his life is defunct. It represents a solution to anxiety in terms of the individual, and not, as such, in terms of the alienation of men from their past, as a civilization. Logotherapy asserts that "the meaning of life always changes but...it never ceases to be. We can discover the meaning of life" says Frankl "in three different ways: (1). by doing a deed; (2). by experiencing a value; and (3). by suffering."¹⁷ The program of logotherapy seems directed to the individual where he stands,

to an individual whose existence has lost meaning and who therefore must gain it before going to to deal with the question of embracing the reality of alienation in the time of crisis. To this extent existential analysis of this sort is a useful, but insufficient tool for the process of 'embracing' the alienation--for the process of moving beyond the past age. The overcoming of the depression of meaninglessness is dynamic, and futuristic; it is not yet eschatological.

Where logotherapy attempts to overcome the anxieties arising from lack of meaning by means of the therapy of engagement, we may alternatively produce the same effect for normal anxieties by a wider application of the maxim "Be happy in your work". This theme lies at the basis of the work ethic in that happiness is found in the proper approach to work and its fruits. This maxim, however, is a mere re-iteration of the spirit of the work ethic itself. It attempts to overcome the alienation which arises from the collapse of the values of the work ethic by relieving the personal anxieties of the alienated. The value of work as meaningful in itself, however, is not asserted.

Thus we have in logotherapy and in the maxim attitude (be happy in your work), two attempts to make sense, not of actions in themselves, but of approaches to action. These are overtly rationalistic proposals. They do not propose a metaphysical solution to the problem, rather, they support rationalistic methods of overcoming the problem of anxiety.

These attempts to deal with anxiety are successful primarily

to the extent that they realistically face the need to reform one's outlook if one is to be happy in the midst of the time of crisis. We who seek to minister by embracing alienation are committed to these rationalistic proposals to the extent that they provide practical means whereby a person, anxious for meaningfulness here and now, may find relief. They do not, however, represent a real means of embracing the alienation of the time of crisis with all of its implications for man. In our search for a way to represent ourselves as Christians by both embracing alienation and yet, through hope, overcoming it, these solutions will not finally do. We ought to make use of these attitudes as possible means of therapy, of course, but at the same time, we must recognize and deal with them as rationalizations.

This brief review of four well-known ways of dealing with alienation and anxiety--'Humanistic' existentialism, pure social action, existential analysis, and traditional attitudes toward work--indicates two things: that the means of the Christian's 'taking on' alienation can be found only in his taking it on as a Christian; and that any attempt to rationalize oneself into a position of stability denies the hope implicit in alienation--that we may move beyond the old age--and denies the basis for our ministry--real interaction with the alienated.

2. Overcoming Alienation by Incorporating the Crisis of the Times into the Self and Proceeding Beyond **That**.

We have described some of the characteristics of the current "time of crisis", the effects of this crisis on men, methods of dealing

with the alienation and anxiety which have resulted from the crisis, and our reasons for rejecting these methods. The world crisis which we have described has had serious implications for men as individuals and in the effort to indicate the way in which we, as Christians, must interact with those who participate in this alienation we are brought to the following conclusion: The means of taking on the alienation, of suffering with suffering humanity, can not be accomplished in a way unnatural for us as Christians else we are not ourselves alienated. Thus the models of alienation based upon Existential Humanism or upon Pure Social Activism can not be ours both because they are static attitudes and because they are based on 'feelings' about the world rather than genuinely creative reactions to alienation. They provoke a non-Christian response to alienation based, not upon the recognition of the current period of history, but rather upon a 'failure of nerve', a lack of what Paul Tillich calls "The Courage To Be."

It is Tillich's The Courage To Be that forms the primary focal point of reference for dealing with the problem of the time of crisis and the anxiety which accompanies it. The emphasis in this paper, however, is not primarily on the problem of anxiety, but rather on the question of how Christian man must approach his fellow man and the world so that the alienation present is fully seen as purposeful. That is, in this time of crisis, we must clearly show, by virtue of our own witness from within the crisis, that alienation can itself be grasped as meaningful. We must indicate briefly - almost in outline form- some of the elements required for any program which attempts to deal with alienation as a vitalizing characteristic of the time of crisis.

a) Overcoming despair.

One of the most striking elements of the reaction to this alienated and anxiety-ridden time is that of despair. It forms the basis upon which various stoic tendencies in existentialism are built. It is the focal point for those anxieties which become neurotic. Such despair is perhaps the elemental characteristic of alienation itself when alienation is not yet given direction. As such, it represents the basic fact from which any ministry to the alienated must proceed.

For our purposes this despair may be described in terms of what it negates. First, it denies the possibility of Joyful action. Thus it gives rise to the opinion that actions are necessary by virtue of reason or ideals, but necessary in such a way as to deny to man any real self-hood. Were our actions self-authenticating, we would either exist as part of an order, or would already have proceeded beyond the alienation to a position beyond despair.

Second, such despair negates trust in the future - what might be called in theological terms, trust in the providence of God. It indicates that we may act in despair for the future, but not with trust. Despair is itself an indication that the hope implicit in a trust of the future is lacking. Thus it is that man's despair fabricates seemingly essential myths in the attempt to overcome despair. These myths, however, lead to new ideologies and new restricting commitments and world views. The remarkable thing about despair in this time of crisis is that it does not find refuge, in its better moments, in such a development of myths.

The 'courage to be', to accept oneself as vital in the midst of alienation, involves overcoming the despair implicit in alienation. "Courage, in this view, is the readiness to take upon oneself negatives, anticipated by fear, for the sake of a fuller positivity."^{18.} So what we look for here is a commitment to the negatives of alienation - despair and anxiety - already known by our fellow men, so that a more positive witness as new men may arise.

The first element, then, of a program of incorporation of alienation into the self, and proceeding beyond that, is to be seen in actually taking on the despair and anxiety which are negative to our hopes (for Joy and self-authenticating existence) so that these hopes might be more fully realized. Here is the counterpart to the place of hope which the present crisis presents in world history. Here we see the hope of becoming new men, of the world becoming a new world, because we see the fullness of despair and anxiety now.^{19.}

b) Acceptance of hope without deception.

Perhaps the most difficult process in the effort to incorporate and move beyond alienation is found in the process of assimilating the hopes of ideologies. As Christians attempting to become part of the alienated world so that we can work through it, we must present ourselves as alienated with all the consequences which that implies. That is, we must be alienated in terms of apart-ness, but our alienation must be based on an eschatological hope.

Alienation in its fullest sense implies movement beyond ideology to a self-actualized position, a new age. This movement is possible only with hope, a hope which arises out of the aspirations

of the past age. We can see this clearly in the Messianism in the time of Jesus and in the call of 'Liberty, Equality and Fraternity' of the French Revolution. We must cast off the old ideologies but retain the hopes which both gave rise to the ideologies and at the same time stand in judgment of the same ideologies when they fail.

The second element of our program must involve efforts to avoid deception and yet retain hope. The very process of 'taking on' alienation means that we cast off the deception of the ideological past itself at a rather high price. For example, as Christians, we possess what we have come to call 'eternal truths', items of belief not only couched in metaphysical terminology, but part and parcel of the ideology implicit in 'christendom', the very ideology beyond which we are moving. The God in whom we believe, bound by the ideologies of the western world, can no longer be considered adequate for to do so would be to deceive ourselves. For we engage in self-deception if we allow this ideological theology of beliefs to remain fully valid for us in this time of crisis. The deception of belief makes us less than alienated. Our belief must be rejected, or at least brought into question, but at the same time the maintenance of faith (i.e., hope in the future) must be strengthened.

The fact that this time of crisis is called a 'post Christian era', and that we are called to the 'death of God' position, is indicative of the extent to which alienation is a 'gut level' action for Christians who wish to live in this crisis world and help man move beyond it. Our program calls, then, for a radical re-assessment of our own

commitment to the ideologies of Christian theology. Possible dangers implicit in such an attempt are that we will delude ourselves into thinking that we understand alienated man without suspending our belief ideologies and that we might also deceive ourselves into thinking that the avant-garde position of affirming the 'death of God' is enough. Both Tillich, when he says "The courage to be is rooted in the God who appears when God has disappeared in the anxiety of doubt"^{20.} and William Hamilton, when he states "Our waiting for God, our godlessness, is partly a search for a language and a style by which we might be enabled to stand before him once again delighting in his presence"^{21.} are asserting the point that the real meaning of this alienation lies in a futuristic hope. As such there is always the hope of a re-encounter with God.

We must be willing to move beyond a situation of deception, both for ourselves and for those alienated men who we wish to serve. For, to the extent that ideological life implies making use of "well known means of overcoming anxiety"^{22.} we as post-ideological men (men living alienated from these ideologies) are forced to give up the 'well known means' as either absolute solutions for society or personal absolutes in a value structure. These means are the fabric of our ideological belief structures and overcoming them requires overthrowing our beliefs as such. Taking on alienation, then, necessitates giving up both our beliefs and the search for happiness.

- c) Being one with the alienated and yet going beyond alienation: the necessity of faith.

The third element of our program is the adoption of a situational attitude involving the moral position of situational ethics, the theological position of the 'death of God' theology, and the faith position of secularization. These positions are not normative, but, given the lack of presuppositions which accompanies alienation, these modes of activity present for the Christian the only real means of both accepting alienation and retaining the hope implicit in being a Christian. For at the basis of these positions is an implicit trust in the future - an eschatological bias concerning crisis and its resolution.

The effort to be one's^f self honestly in the context of alienation, and yet with the hopes of one who sees the passing of the age and the time of crisis as an act of providence, is possible because of a particular faith stance concerning the nature of man's character of action. Finding this character in one's own action is what, in this paper, is meant by discovering the meaning of joy.

Perhaps the best explication of what is involved in the problem of finding this character of action in one's²³ self is given by Martin Buber in a short essay entitled "What is to be done". The call which he issues directly speaks to alienated man in the clearest pastoral sense. He states:

You shall not withhold yourself.
You, imprisoned in the shells in which society, state, church, school, economy, public opinion and your own pride have stuck you, indirect one among indirect ones, break through your shells, become direct; man, have contact with man. 24.

We have gone as far as we can with the question 'How can the Christian take hold of alienation?' What is required in answering this

problem is that, given an understanding of the crisis and its implications, we must clearly understand the alienation in which we ask to participate for our fellow man's sake. For Christian men it will entail (i) acting without despair and with a trust in the future, (ii) acting without deception and yet with the hopes for the future which are implicit in the ideologies from which we have moved, and (iii) acting situationally with characteristic joy. With the third of these positions, made from a now alienated but free standpoint, we enter into the question of faith. The ultimate means of overcoming despair/anxiety is to be found in a faith commitment to joyful action. In the light of what has proceeded we are now able to consider the dichotomy between the 'search for happiness' and the 'meaning of joy'.

B. The Dichotomy between 'Happiness' and 'Joy'.

For purposes of this paper I have spoken of 'happiness' as a state which can be attained within an ideologically stable situation in which political, social and religious modes of behavior are presented as fully rational. One is happy when he finds his place within the framework of the ideology and in terms of the ideological structures of the framework. Being happy is possible only when anxiety is overcome within an ideological system by the 'well known' means of dealing with anxieties explicit in the system. For this paper, happiness is not a psychological state, rather it is primarily a social state. Happiness is something we ascribe to men who stand well in relation to society. Happiness and the 'search for happiness' is roughly equivalent to the concept of the 'good life' and the 'search for the good life'.

Happiness is a state which is (i) pleasurable (the psychological model), (ii) filled with profound well-being (security, both psychological and social as a model), and (iii) particular to the mode of life led in accordance to the norms of life set down by the ideological requirements of the civilization (the moral model). This notion, 'happiness', thus rests upon the existence of a stable ideological environment. However, when this stability along with its wisdom is absent, happiness is not a genuine possibility except in the instance of pleasure for the moment.

We have previously described the apparent failure of the ideological basis for our own age and the crisis presented to us in the absence of this stable structure. It is the contention of this paper that, in the absence of the ideological basis of 'happiness', we must issue a call to men beyond the ideal of happiness. To some extent we must call men away from the search for happiness, as that search can lead only to failure and despair. But without the structure of belief within an ideological context of existence, despair, that is, existential despair, seems imminent. What is required here is not a reassertion of our former beliefs, but rather a 'leap' of faith - a movement beyond both the search for happiness and despair in alienation.

This 'movement beyond' is referred to in this paper as discovering the meaning of joy. This joy is a response which occurs situationally, in which one takes on responsibility for the future gladly with faith in (rather than despair about) the promise which it holds. Our salvation thus lies with the hope for the future, for without that hope, that faith, we have no alternative to unfulfilled alienation and despair.

Because, and so long as man exists, factual change of direction can take place towards salvation as well as towards disaster, starting from the world in each hour, no matter how late. This message has been proclaimed by the prophets to all future generations, to each generation in its own language.²⁵

In this time of crisis the proclamation must take the form of requiring action leading to the fulfillment of our hopes, not with the anxiety and despair of possible failure, but with the joyfulness of trust in the future. This joy must be a pastoral witness in our every action; i.e., Christians must, above all else, transcend ideological commitment to modes of action while retaining the hope of the fulfillment of men as men, and must finally transcend alienation's despair by virtue of this fulfillment.

C. The Witness of Biblical Literature.

To this point we have been concerned with our own situation as men who live in a time of crisis, and who, as Christians, feel a need to minister to others (and indeed to ourselves) in the alienation and anxiety which is a product of the crisis. Our attention has been directed to the details of this problem alone. But there exists a number of reasons why the problem of our witness, though unique, does not stand independent of previous witness.

A glance at the history of Israel and the New Testament would seem to indicate a parallel to our problems. Israel developed as a community bound by the faith of Abraham and an ideological stance particular to the people of Israel. In the history of the downfall of the Hebrew State and its efforts to maintain its ideology in the face of its loss of real nation-hood a good deal can be seen of

the solidification of an ideology, a wisdom tradition, in which the search for happiness could be fulfilled. In the later history of the Jewish people, and in their attempts to re-establish themselves, we can see how this solidified ideology came to lack a validity for men in the community. For them, a form of alienation took hold. It is in this period that a strong eschatological and apocalyptic attitude developed, and the end of an age was declared.

In the New Testament we can see, if we look closely, something of a parallel to the attitude of Joy to which we have been pointing in our efforts to understand our own situation. The eschatological response to the age, in both instances, for those who participate in the alienation from the old age, is not to despair, but rather to trust, to act joyfully rather than despairingly.

We have, at least for the moment, isolated the witness which we as Christians, in the midst of a time of alienation, must give. The pastoral witness to a trust in the future, to joyful action, and to the possibility of a 'new man' arising out of this alienation, has been indicated as the only possible answer to the problem of despair. Indeed, given the fact that despair is itself a response to alienation, which does not allow full participation in the possibilities of alienation itself, despair can be seen as a form of imprisonment. To the extent that we find alienation a freeing situation we move beyond this imprisonment to a future self-realization.

We have, however, only indicated the briefest of outlines for response to the time of crisis and to alienation. Our suspicions concerning the witness of the Old and the New Testament must be

investigated in an effort to discover if, in fact, there exists parallels to our situation which are revealing of the possibility of a deeper response on our part. The first reason for investigating the possibility of previous witness is that such a witness may help us to formulate a more adequate view of our own tasks and responses.

As Christians, another reason exists for this task. The biblical material not only provides the context for the exploration of parallels, but also stands at the basis of our faith in the providence of God as operant in the world. The fact that the witness of the Biblical material does include reference to both 'happiness' and 'joy'; the fact that this witness concerns, to some extent, an overt recognition of the sorts of facts that bother us in our own time; the fact that we are called, in the New Testament, to become new men, all of these operate as compelling reasons for us to explore the Biblical Material itself.

In an effort to explore the parallels between our stance at this time of crisis and that which confronted the earliest Christians in their efforts to deal with a world in crisis, we will explore the relationship between various models - concepts- and the history or situation of those who made use of the concepts. In particular, our attention will be directed to the concepts 'happiness' and 'joy'. We will be looking for the Biblical equivalent for the term 'happiness' with an interest in seeing to what extent it operates as a technical term within the context of the Old Testament wisdom literature - the ideological basis for later Israel. Both 'happiness' and 'joy' will be discussed in terms of the New Testament witness, for here we see an 'eschatological' accent placed upon the term

'happiness' and we will see 'joy' in its full importance as a stance for the Christian.

In terms of this Biblical exploration, we will then be better able to reintroduce the need for a pastoral response to our own time, and by means of our investigation we will, perhaps, be able to give more adequate content to the form already seen. We have formulated the elements of a pastoral response, namely that we must move beyond the old age, fully take on the alienation of the time, and respond by casting off the search for happiness (an ideological task) and finally take on the meaning of joy by taking on a trust in the future as being open to those who are open to it as the area of God's providence.

CHAPTER III OLD TESTAMENT MODELS FOR 'HAPPINESS' AND 'JOY'.

In the light of the presentation of the first two chapters in which the search for 'happiness' and the meaning of 'joy' was dealt with on the level of our current existential and historical situation we ought now look more closely at the biblical witness for a useful historical and linguistic parallel. Our task will be twofold: to explore the language of the Old Testament and to interpret its history. It is an interesting, vital, and deceptive task. It is historically interesting because it presents us with linguistic and historical material which is useful in our study of the Old Testament itself. It is existentially vital to the extent that we can find parallel historical and linguistic models to those which motivate our own concerns. It is philosophically deceptive in that it is easy for us to make use of the material in an ungenuine manner, forcing it to take on the character we wish it to because of our own desire for particular models.^{1.}

It is this danger that lies at the base of many hermeneutical problems, for one does hermeneutics partially because the models do in fact appear vital to one's argument. One enters the problems presented with a prejudice which arises out of the historical fact that we do what we in fact do because it becomes a vital matter to us.

We will be looking in this chapter for models of interpretation and parallels for comparison. Our concern will center on the Old Testament literature and will only occasionally move into the New.

This is partially because the linguistic movement from the Old Testament to the New is difficult to trace and partially because the model we wish to explore concerns concepts which arise to meet the end of the age for Israel. Those concepts which are important to the eschatological crisis itself do not lend themselves to historical study precisely because their value lies in the fact that they are 'twists' in old concepts, or the fulfillment of old hopes, and thus do not share the same function in the language as those terms which have a continuous history of reference. Here we will only indicate, where it appears, that the concepts we discuss do take on this new fulfillment or new 'twist' in meaning. Our study then will discuss terms and concepts which seem particularly pertinent to the questions which arise (i) in our study of 'happiness' and 'joy' and (ii) in our efforts to deal with the historical model provided by the crisis presented in Israel's history following the fall of Jerusalem in 587 B.C.

A. The Hebrew 'Ashere' and the Concept 'Happiness'.

In the RSV when we have the word 'happy' or any of its derivative forms, we have in almost every case the word 'ashere' in the Biblical Hebrew, and in the LXX the Greek 'makarios'. Our study, given the interest which has been presented in the first two chapters, rightly begins here.

1. The radicals a-sh-r: the etymological context of the study of the concept 'happiness' in the Hebrew.

The radicals a-sh-r are frequently found in the Biblical Hebrew and represent a number of different items in the conceptual sphere of the language. The most radically separated concepts

2.

developed from these radicals are 'ashere' = happiness, and 'asher' = the partical of relation (who, which, that, ect.). These radicals are, thus, inclusive of the notion 'happiness' but not exclusively confined to it. It is important at the outset to indicate just what the various notions which stand behind these radicals are and how they are related conceptually.

a) The basic verb of this radical grouping is 'ashar'. Various translations of this verb are offered and include: (i) to go straight, (ii) to go on, (iii) to advance, (iv) to lead on, (v) to set right, (vi) to righten, (vii) to pronounce happy or blessed.^{3.} Closely related to this verb are two nouns: 'ashur' = a step, or a going, and 'asher' = happy one. The second of these, in Gen. 30, 13 is the name given to one of the children of Jacob and thus is the proper name of one of the tribes of Israel.^{4.}

b) There are also a group of usages connected with the Canaanite goddess Asherah, a goddess of prosperity. There are about forty uses in the Biblical Hebrew which make reference to this goddess, her priests, and the groves with which her worship is connected. In this respect one ought also to note that 'Ash(sh)ur' = Assyria, and 'Ash(sh)urim' = an Arabian tribe also share the same root radicals.

Here we have an indication of the international character of some aspects of this radical grouping in the Hebrew vocabulary. The relation between 'ashere' = happiness and 'Asherah' = a goddess of prosperity appears more than accidental, particularly in the context of the Ugaritic texts where Ashurah is explicitly mentioned

5.

and comments on wisdom.

c) The most important specialized grouping of terms developed out of the radicals are those which indicate the various English relatives. It is an almost impossible metaphysical task to sort out the relations, if there are any, between these uses and the concept 'happiness' although by way of the concept of the 'step' or 'a setting right' there perhaps might be some conceptual relationship.

d) By far the most common usage of the verb 'ashar' is provided by the plural construct 'ashere', which is translated 'happiness' or 'blessedness' in the RSV. There are a smaller grouping of this verb which are translated by words associated with the concept of a 'way'. It is to these uses that we now turn.

2. 'Ashere' and 'Barak'.

a) The normal word used in the Biblical Hebrew which conveys what we mean by 'blessing' in a theological sense uses the radicals b-r-k, the verb 'barak'. The normal word for 'happiness' is 'ashere'. Yet we find in the RSV a number of instances where 'ashere' is translated 'blessing'. There seems to be a problem here which requires an investigation. Just why are there two Biblical Hebrew words, and what does their occurrence, in context, indicate in terms of our development of models and parallels? If it can be shown that 'ashere' and 'barak' are highly differentiated terms and that 'ashere' fits the model for what we have delineated in the English 'happy', then we can proceed unencumbered by the possibility of confusion.

We are looking for the Biblical Hebrew equivalent for what we have defined as happiness for this study. This definition is a limitation on the normal usage of 'happiness' in that it is used as a reference to a profound religious-social norm sought, usually, for what it itself is. Thus 'happiness' in this sense involves concurrently the following: (i) simple pleasure, (ii) profound well-being, and (iii) a well being due to some particular mode of life⁶ held in relation to particular norms of life. Where we are dealing with the first there is little religious meaning, for it implies hedonism alone. The second involves the possibility of normal person-hood, the possibility of mystical experiences, and a form of eudemonism. The third provides the context of use which would involve the ideal of wisdom and consequently the idea of stability of causality between the following of the norms presented and the religious profundity of the sense of well-being.

Given this basic definition of the English 'Happiness' we are looking for the Biblical Hebrew equivalent notion. Our quandary in looking at 'ashere' alone arises out of the following: (i) Wherever 'happiness' appears in the RSV we have, with few exceptions, the Biblical Hebrew 'ashere'. (ii) Normally when we have 'barak' in the Biblical Hebrew we have 'blessed' in the RSV. Thus ashere is always used when 'happiness' is found in the RSV and 'barak' never so used, save the special instance of Psalm 49. (iii) Our problem arises because⁷ 'ashere' often is translated in the RSV as 'blessed'.

It would appear initially that 'ashere' has a dual English

meaning since it seems to incorporate both the extreme of hedonism implied in the concept 'happiness' and the extreme of the cultic blessing associated with 'barak'. In order to draw out the distinctiveness of these two terms it is helpful to refer to the relationship between the Biblical Hebrew and the Septuagint (LXX) translation of this into the Greek and finally to the Biblical Greek of the New Testament.

Every instance of 'ashere' in the Biblical Hebrew is translated 'makarios' in the LXX with the exception of several instances where 'ashere' is taken to mean 'step'. There is also a direct relation of the same sort between 'barak' and 'eulogeo'. Kittel's ^{8.} Theological Dictionary of the New Testament, on the basis of this comparison of texts brings out a number of pertinent points. First, it appears certain that 'eulogeo' is a fully theological term, meaning 'to speak well of', introduced into the LXX and the New Testament Greek as a technical word. Kittel notes that the cultic nature of 'barak' in Hebrew is fully accentuated in the LXX and New Testament Greek to the exclusion of any non-technical meaning. It appears certain that in the New Testament Greek 'eulogeo' and 'makarios' are radically separable words and that the writers of the LXX were aware that this separation expressed a very real difference in the Hebrew itself. It is extremely difficult to know just what a hellenistic Jew would understand when he heard the word 'eulogeo' or 'makarios'. Depending on the extent to which the use of the new language was incorporated into the Hebrew outlook he might capture all that the Hebrew 'ashere' and 'barak' conveyed, or very little of it. We can not be sure, but since it is a

distinction that appears so strongly in the Greek, to the point where a special vocabulary is incorporated, we may be sure that the LXX translators were aware of a real distinction between 'ashere' and 'barak'. Barring evidence to the contrary, this would seem to bear out the contention that a real and rigorous distinction exists.

Kittel points out that in the Biblical Hebrew the word 'barak' (in LXX 'eulogeo') occupies a primarily cultic function.⁹ Its theological role is rather clearly defined and thus its use outside the clear context of a cultic-type blessing is rare in the Hebrew, and Kittel points out that in the New Testament ~~its~~ is almost always made use of in such a cultic framework.¹⁰

It may safely be said then that there is in the context of the Biblical Hebrew a real difference between the conceptual scheme lying behind the words 'barak' and 'eulogeo' and 'ashere' and 'makarios'. Were there not, then there would be no need to circumscribe, for particular theological usage, the term 'eulogeo' in the LXX and NT ¹¹. Greek.

3. 'Ashere' and its references.

a) The usual direct reference of 'ashere' is man.¹² This reference appears, in most cases, in the context of one of two formalized patterns: 'Happy is the man who....' or 'He is called happy who....'. Most of these formula references appear in the Psalms, although some appear elsewhere. In the Pirke Aboth similar forms appear, including "Happy art thou and it shall be well with thee. Happy in this world and well with thee in the next."¹³

These formula patterns are usually completed or introduced by a prescription to trust (Ps. 40.4), fear (Ps. 112), or take refuge in (Ps. 34.8) in the Lord, or to do torah (Ps. 119.1) or justice (Ps. 106.3). It is the completion of such tasks that apparently gives rise to happiness. One may call down a blessing--a 'barak'--but one must fulfill a set of prescriptions in order to be happy, in the 'ashere' sense. In instances like Ps. 31.2 we are not presented with a prescription but rather the acknowledgement of Yahweh's kindness throughout activity.

It would appear then that 'ashere' is used in a prescriptive sense and 'barak' in a more attributive sense, for it is the cultic element in 'barak' which separates it from 'ashere'. The prescriptiveness of 'ashere' will become more apparent in its use in the context of wisdom literature but even here, on the level of word study, it can be seen that the formula context of 'ashere' sets it apart from the more cultic formula of blessing.

b) There are a number of instances where the prescriptive formula involves reference to social concern (Pss. 14.21, 41.1, 32.1), and to general pietistic admonitions to 'do' torah, good works, and the ethically right give rise to the problem of causation. 'Happy is he who...' could mean either: (i) that one is happy if he does what is prescribed, or (ii) that one's happiness is seen and righteous action presupposed.

What is at stake here is this. If we accept the first attitude toward the causal nature of the prescriptions, then we would

say that these formula prescriptions act as admonitions, and as admonitions which involve a test of their validity. That is, the following of a 'happiness' formula ought, in this scheme, lead in most instances to the happiness itself. The authority of these statements then would rest on the practical validity of experimental and experiential attempts to do what is prescribed. It is in this sense that we would say that these formula statements were fully wisdom orientated statements of admonition.

If we accept the second attitude we must accept the prescription as arising after the fact and therefore observational. In this sense such statements would be indicative of a moralism about past action rather than a way of action in the future. Here one would approach the more conservative position of attributing the fact of happiness to some cause, rather than advising action in the light of an understanding of a 'way' of positive action. Looked at from this attitude the first attitude would imply a truly prescriptive causality. The second would present a more descriptive task.

In the wisdom traditions of Israel there seems to be the notion the 'happiness' is related causally to an attitude about following torah. There are a number of instances in which the use of the radicals a-sh-r are translated by words associated with the notion of a 'way'. These uses seem to grow more directly out of the base meanings of the verb 'ashar', 'to go straight'. 'Ashar' is translated 'step' (Job 23.11, 31.7, Ps. 17.5, 17.11, 37.31, 40.2, 44.19, 73.2), 'way' (Prov. 23.19), 'lead' (Isaiah 3.12, 9.16), and 'correct' (Isaiah 1.17). It seems reasonable to suppose that the use of these radicals in this way indicates on aspect of the concept 'way', namely:

that the clear path of torah and mashal is the true course of the good life.

Clear examples of this relation are to be found in Prov. 4.11-19 where the case is made for following the 'way' of wisdom, Prov. 9.6 where Wisdom exhorts men to walk in the 'way' of insight, Prov. 23.19 where we are admonished to 'direct' or 'guide' our minds in the 'way'.

Psalm 49 lends some light to both the problem of relating the idea of a 'way' to 'happiness' and the problem of causality. Psalm 49 is clearly a wisdom psalm, witnessed in the opening verses which direct us to wisdom teaching. In the RSV verse 18 reads:

Though, while he lives, he counts himself happy
and though a man gets praise when he does well for himself..

Here we have the one counter instance, where 'barak' is used instead of 'ashere' to translate 'happy'. It is an interesting instance which warrants closer attention.

The use of 'barak' here is indicative of self-satisfaction and hints to a form of exaggeration, such as that in Ps. 10.3 which is so exaggerated as to be translated 'cursed'. While the context here is such that it must be translated positively, it is still an exaggeration. This can be seen in the line of argument of Psalm 49 which argues that while the rich man calls himself happy because of his riches, both he and the poor man die. The wisdom of the poor man will lead God to ransom his soul, but the riches of the rich man will not. Further, at least part of the wisdom of the poor is that they do not attribute happiness or satisfaction to themselves in this

life. Thus the exaggeration of the rich man of his own state leads him to falsely attribute (i) real happiness to himself, and (ii) wisdom or righteousness as a cause of this happiness.

It appears possible, then to mis-ascribe wisdom to a person because we attribute his seeming happiness to the wisdom of torah-righteousness. Here we see one very real instance where (i) the use of formula statements about happiness in an attributive or descriptive way leads to error, and where (ii) there seems to be a real connection between actually following the 'way' of righteousness and thereby gaining happiness in God's ransom of one's self.

The two root words 'to go straight' and 'to pronounce happy' then seem to be related by means of the wisdom concept of the 'way'. It is the 'way' of righteousness which is gained by following torah and mashal which will lead to 'ashere' happiness. Here we see what shall be called here 'torah piety'. Torah piety is a product of, or an attitude toward, torah wisdom, the seeking of wisdom in the torah, and it issues in a pietistic happiness.

4. Other reference to 'Ashere'.

There are 113 uses of 'a-sh-r' in the Hebrew Old Testament. Forty of these have already been mentioned as referring to Asherah, a Canaanite goddess. Many of the remaining 73 have been mentioned here in terms of the psalms or proverbs. We have noted the formula context in particular as it is this formula prescription that marks these occurrences as wisdom-giving.

It is interesting to note that in many of these formula settings the use of 'ashere' is made multiple by use of a poetic device.

For example in Psalm 1 we have the following:

Happy (Blessed) is the man who walks not in the council of the wicked,
nor stands in the way of sinners,
Nor sits in the seat of scoffers.

The second and third sections of this line repeat the thought of the concept 'ashere', and thus we have in effect three instances of the use of 'ashere' rather than one. This thought repetition is an important technique in the 'ashere' formula and ought to be noted.

It would be profitable at this point to investigate some of the remaining uses in the literature of both the Old Testament and the literature of the Ancient Near-East.

a) In Genesis 30:13 Leah says "Happy am I! For the women will call me happy" Here 'ashere' is used in a rather straightforward sense, but it is interesting to note the reason for her happiness--the others have called her happy. Something of a community element arises here.

In Deuteronomy 33:29, Moses' last blessing, 'ashereka' is used:

Happy are you, O Israel! Who is like you,
A people saved by the Lord,
The shield of your help,
And the sword of your triumph!
Your enemies shall come fawning to you
And you shall tread upon their high places.

Here again 'ashere' is conveyed in a causal situation. It is the result of being the people of God. This may be a pre-torah situation (i.e. actually arising from the time of Moses), and thus seen straight-

forwardly as the results of God's grace. We may ask, however, if going into the wilderness is itself an act of torah, and if therefore this use of 'ashere' is not, after all, causal in the sense we have delineated.

I Kings 10.8 and II Chronicles 9.7 give the assessment of the Court of Solomon by the Queen of Sheba: "Happy are your wives! Happy are these your servants who continually stand before you and hear your wisdom!" The direct reference to wisdom here may be a later gloss, but the relationship between Solomon's reputed wisdom and the happiness of the 'golden age' of internationalism which his reign represented is important to note. 'Ashere' here comes to be indicative of a well-ordered personal and national life, in terms of wisdom in the King.

In Isaiah 1.17 we find 'asheru' meaning 'relieve' or 'correct'. In 3.12 it means 'lead' and in 9.6 it refers to being 'led astray'. In 30.18 'ashere' is translated by the adjective 'blessed': "For the Lord is a God of Justice, blessed (ashere) are all those who wait for him." Those who correct injustice, who are involved in leading in the 'way', who wait for God to judge, those are men who participate, it would seem, in the notion of 'ashere'.

Isaiah 32.20 and 56.2 make use of one sort of formula which is typical of the use of 'ashere'. This is a typical use of the 'thought' repetition as well. Isaiah 56.2 reads

Blessed (ashere) is the man who does this, and the son of
man who holds it fast.
who keeps the sabbath, not profaning it,
and who keeps his hand from doing any evil.

Here we see, full blown, a form of torah piety involving a mashal.

In Job 23.11 we find 'ba'asheru' used to mean 'steps' (in this case God's steps, the torah), and in Job 5.17 the formula use "Happy is the man who God reproves." Both these instances are true wisdom uses: the first is a statement about righteousness in terms of doing torah, which guides men; the second related 'happiness' to correction in the hands of a guide.

In Proverbs 3.18 we see another form of the 'ashere' formula: "Those who hold her fast (wisdom) are called happy". In 29.18 there is a direct reference to the relation between 'ashere' and torah. "Where there is no prophecy the people cast off restraint, but blessed ('ashere') is he who keeps the law (torah)."

b) There is clear indication that the wisdom literature of the Old Testament as a whole is closely related to the international
15.
Near-Eastern scribal and court wise-men circles. These men had as their concern not only the conduct of inter-city correspondence and foreign policy but also the collection of folk wisdom and sayings usefull to the instruction of court persons in terms of an international tradition of torah and mashal. Their task was viewed primarily as a practical aid to education and, as in the Old Testament tradition, practical admonition play in it a major role

There exists in this literature the basis for torah-piety, but for a torah which is independent of reference to 'Yahweh', the God of Israel. The Instruction to Amen-om-Opet is a classical instance of such piety, and parts of it have been taken into the
16.
work of Proverbs.

In the Enuma elis, 'When on high', dating from the second millennium B.C. there is reference to a God 'Asharu' who "as is his name,^{17.}

guided the gods of destiny." This seems a clear instance of the use of the same root radicals as a name that we find in 'ashere'.

Further, we know of the parallel loan of much of the story of the Enuma elis in the creation story in Genesis.^{18.}

In Hori's reply to a letter from Amen-om-Opet we find the possible mention of the tribe of Asher.^{19.}

There are numerous references to 'Asherah' as the 'progenetress of the gods', being a Sea goddess.

As such there is no real connection,^{20.} yet on a number of occasions her name is associated with wisdom.

In Taanach No.1, a letter, there is reference to Asherah's wizards, the wise men of Asherah, who are both prophets and wisdom seekers.^{21.}

These references, while not indicative of too much in relation to the problem of determining what is meant by 'ashere', do indicate that the radicals appear in other Near Eastern communities with some of the same concepts attached to them either etymologically or cultically.

5. Classification of Wisdom Literature.

The usual classification of the literature of the wisdom tradition in the Old Testament, and the dates of these materials,^{22.}

is indicated by O.S.Rankin in Israel's Wisdom Literature. They are

as follows: The Book of Proverbs (various sections dated at different times)^{23.}

, the Book of Job (450-400 B.C.), Ecclesiastes (250-200 B.C.),

The Wisdom of Jesus Sirach (200-180 B.C.), The Book of Tobit (c.170 B.C.)

in 4:13f, 12:6-11, 14: 9f, Esdras (c.100 B.C.) in 3:1-4:63, the

Wisdom of Solomon (c.30 B.C.), and a number of Psalms. The classification

of wisdom psalms is widely variant and a table (appendix 1) is provided indicating the various schematic attitudes of Old Testament scholars regarding this material.

It is of primary significance to this paper to note two things. Firstly, in roughly 105 uses of 'ashere' in the Old Testament and Apocrypha, all but 20 occur in the wisdom material. Looking at the table of Psalms in appendix 1, it may be noted that in every case in which there is wide agreement among scholars of the wisdom character of the psalm, 'ashere' occurs, save Psalm 49. Of the 24. 25 psalms considered by any of the commentators 'ashere' occurs in half of them. This is what leads R.E. Murphy, in his helpful article on "The Classification of Wisdom Psalms" ^{25.}, to state that 'ashere' is a clear criteria for consideration as a wisdom psalm.

It can be said that 'ashere' is quite definitely a wisdom word. It fulfills a particular function in the wisdom tradition, one which merits our attention in all considerations of the importance of the wisdom material.

The second thing to note is that almost all of the wisdom material dates from after the fall of Jerusalem in 587 B.C. Thus it arises in material which can no longer assume the presence of a Kingdom of Israel in which the community can find personal worth. The use of 'ashere' is closely associated with material which reaches its final form and purpose as a part of the post-exilic literary tradition. This is not to say that the concept 'ashere' does not lie deep in Hebrew thought, but that the articulation of means of achieving this 'ashere' becomes important for the Jewish people at the time

26.

when a viable national life seems no longer possible.

It seems clear that on a literary level 'ashere' is a wisdom concept which dates from the exile and after. These observations will be of particular importance when we come to deal with the problem of wisdom literature and torah-piety in the context of Israel's history.

6. Limits to the Possibility of 'Ashere' Happiness.

Given the etymological and contextual study which has preceeded this, it is possible to look to the 'ashere' formula for one further note on the character of 'ashere' happiness. If 'ashere' occurs in admonitions, and these admonitions are expected to lead to the 'ashere' state itself, then the admonitions provide prescriptive limits on what must be done in order to assuredly achieve the desired end. Here it is profitable to look again to the psalms for a clue.

The use of 'ashere' in the psalms is characterized in all but four instances by the phrase 'happy is he who....' ^{27.} Of these all but psalms 2, 33, 34, and 127 make reference to a series of conditions on which either the possibility or fact of happiness rests. There are both positive and negative conditions and these are indicative of the limits under which the concept operates.

An example of this is Psalm 119 which begins:

- | | |
|---|--|
| a | Blessed (ashere) are those whose way is blameless, |
| b | who walk in the law of the Lord! |
| c | Blessed (ashere) are those who keep his testimonies, |
| d | who seek him with their whole heart, |
| e | Who also do no wrong, |
| f | but walk in his ways. |

Line (a) begins the formula with a positive injunction to be blameless.

Lines (b), (c) and (d) indicate positive conditions - keeping torah,

tradition, and pioussness. Line (e) is negative, requiring that we do no wrong. Line (f) is a summation of the positive admonitions. The presence of both positive and negative admonitions indicate that to do wrong would preclude 'ashere' happiness.

This example provides a way of developing an understanding of the limits of 'ashere' formula admonitions. A list of the positive and negative conditions contained in the 'ashere' formulas in the psalms is provided in appendix two. We can see that there are real limitations placed on the sort of person of whom it could be said 'he is (ashere) happy.', and more importantly, we can see something of what constitutes the positive wisdom notion of happiness. There are several statements which imply or include the imagery of the base verb 'ashar'= to go straight. We are admonished to walk in the Law, in the way of the Lord, in the countenance of the Lord, and to make our hearts 'the highways of Zion.' We are, on the other hand, advised to avoid the way of the sinner and to do nowrong.

Here then we can see something of the true wisdom character of 'ashere'. To say that a man is 'ashere' happy is to say something about his spiritual state. Thus 'ashere' is basically a theological term, one related to the theology of the wisdom understanding of life.

The concept 'ashere' is closely related to the 'wisdom' literature and in a sense represents its proper end. It occurs in the context of admonition, it heads the list of results which follow upon keeping the torah. It is indicative of community life and often community approval. It occurs in all major wisdom writings as a question

to be dealt with. In a way it might be said that the concern for 'happiness' is much like the Greek search for the 'good life'.

B. The Hebrew Words for 'Joy'.

In contrast to the definite, but complex, correspondence between 'ashere' and 'happiness', in the religious sense defined, there seems to be no single word corresponding to the English 'joy'. Rather there are a number of Hebrew roots which deal with aspects of 'joy' and its connotations which are translated 'joy' in the RSV. The RSV translates 'joy' or 'rejoice' from a number of Hebrew roots, among them: (i) 'gil' = rejoicing, joy, (ii) 'chedvah' = gladness, rejoice, mirth, (v) 'sus' = be glad, (vi) 'masos' = rejoice, joy, (vii) 'alaz' = exult, (viii) 'tob' = good, (ix) 'rinnah' = loud cry, proclamation, (x) 'teruh' = shout, shouting, and (xi) 'patsuch' =
28.
break forth.

This situation is reflected in the English where we quite often supplement the word 'joy' with descriptive verbs as in 'He jumped with joy', or 'He laughed with joy'. This situation, too, exactly parallels the observations made earlier that 'joy', in the sense we wished to limit it, referred to a way in which we responded
29.
in action.

The fact that there are a relatively large number of Biblical Hebrew terms which carry our term 'joy' in translation is an indication that the English 'joy' has no particularized theological connotations as a word, in the Hebrew. That there are so many intercon-

nected terms in the Hebrew is indicative too that the Hebrew mind, though it quite obviously had a well developed sense of joy, never found it necessary to provide a theological word which would, with particular care, carry this one concept.

The fact that there is this multiplicity of terms in the Hebrew, and the fact that this is reflected in both the Septuagint and the NT Greek, takes these terms and the concept which underlies them, outside the realm of a 'model' study. What can be said here is that there does seem to be a genuine grasp of the fact of joy in the life framework of all of us, Hebrew, Greek, or English.

It is the eschatologically directed implications of Joy that are of interest to us in this paper and it serves our interest quite well to discover that the Hebrew, as the English, shares both a deep grasp of the notion of 'joy' and a freedom from the necessity of making it a theological concept. 'Joy' seems to remain, for both the Hebrew tradition and our own, a concept which deals with a basic trust held in the value of action and the certainty in God's providence.

It is this providence which lies at the base of the conceptual justification of 'joy' in the face of uncertainty. It is the Hebrew mind that first sees that suffering and uncertainty is overcome in trust in God. O. S. Rankin, in Israel's Wisdom Literature, carefully points out the extent to which the New Testament extends the notion of God's providence to cover all men. In part this extension presupposes the wisdom tradition, and in part it presupposes

its overthrow. We will look closer at one aspect of that overthrow when we remark on the contribution of the writer of Ecclesiastes.

At this point, however, it will suffice to say that it appears that no linguistic model seems to present itself and that the notion of providence will arise for later discussion.

C. 'Ashere' in the Context of the History of Israel.

The detailed study of the term 'ashere' and remarks on the concept of Joy have been given for specific purposes. Primary among those is that of giving an orientation in terms of linguistic and conceptual models for a closer inspection of the wisdom tradition in the Old Testament. This, in turn, is meant to provide a biblical orientation for the existential/historical problem of the failure of 'happiness' directed wisdom in a time of crisis and the need of 'joyful action' in the face of this failure. It is appropriate then, that we turn our attention to the place of 'ashere' in wisdom literature's function within the History of Israel.

1. Wisdom Literature's function in the life of later Israel.

It has already been pointed out that the major portion of the wisdom literature was written or compiled in the exile or the post-exilic period. From the extensive literature on Old Testament Theology we can confidently say that the whole of Israel's history as a nation was viewed as a 'salvation' history--a history which told of God's salvation covenants with the particular people Israel.³¹ When the nation became a past entity, with the fall of Jerusalem in

587 B.C. this salvation history of necessity became incorporated into new structures. Among the structures which could be put to this use in this task were those of Near-Eastern wisdom traditions. These traditions were already present in Israel herself, but perhaps only accentuated during the time of the undivided Kingdom under Solomon when Israel made its grand attempt to be a Kingdom like other Kingdoms. They were held in trust by those who had been of importance in the running of the Kingdom, the scribes and priests.

This tradition stressed the universalistic, humanistic, incorporation of folk-wisdom, complete with its cultic overtones, into a structure of teaching matter for use by those interested in keeping a 'happy' state. The Queen of Sheba's report on Solomon's Kingdom fits this image fully, and the Instruction to Amen-em-Opet^{32.} offers a fine example of such teaching material as it appeared in other parts of the Near East.

The calamity of the destruction and dissolution of the temple cult in Jerusalem led Israel to take up the recitation of the cultic acts and the rules governing them in the absence of the doing of them. Further, the fact that Israel no longer was a viable national entity made re-establishment of the Temple during the time of Zechariah (520-515) only a partially successful venture.^{33.} Though Israel could then worship at the temple, it was no longer the center of a national entity, but only of a people. Pietism began with the fact that the temple became the center only of worship and not of the nation.

It is difficult to trace the line of development of torah-

piety in post-exilic Israel. That it does spring up with full force at this time is evident in the fact that it is at this period that the present Old Testament writings take their final form. It is the process of producing the Old Testament that is indicative of the shift from a national cult to personal piety. Professor Gottwald suggests that "Post-exilic Jews in direct ratio to their national and historical impotence and their need for staunch authority became the people of the Book."³⁴ It is this observation that lies at the basis of the first point that needs to be made here. The wisdom literature in general, and the study of sacred texts for wisdom purposes in particular, becomes important to the Jews because their history as a nation becomes a past history.

Being a 'people of the Book' has many implications, chief among them the fact that the centrality of community expression as a national community is lessened and replaced. With more personal piety came the acceptance of the local synagogue worship as the normal form of expression and study of the scripture as the usual form of sacrifice. It is in this context that we can see the relation between the life of the now shattered community of Israel and the wisdom attitudes. It was the wisdom tradition, for so long held by the international community, (who are dispossessed in a special sense) which made it possible to move from temple sacrifice to local synagogue study. When scripture replaced temple sacrifice over a period of many years, the place of the wise man, the lawyer, and the scribe grew in importance. Learning, and the rabbinic tradition, grew as

a special virtue from this point.

It was the wisdom tradition that provided the acceptable framework into which the cult could move when the temple and Israel no longer existed as viable national entities. It was scribal, it was personalistic, not totally national, and above all, master-student directed. This meant that its traditions could be carried on in the face of a confused and broken world.

Israel did not forget her temple tradition, or her national ambitions. Indeed, these continued to motivate her strongest elements, the Zealots and the Priest and Pharisee. We find in both the re-establishment of the Temple and in the Qumran Community a place of reverent primacy given to the priestly line. But it is the scribal tradition that served the end of personal Jewish piety in an age where the community and its expression of faith both failed. There is almost no doubt that a close relationship exists between the character of the wisdom literature and its writers and the rise of individual rather than community religious expression.

2. 'Ashere' happiness and the Wisdom tradition in the History of Israel.

The linguistic model of 'ashere' happiness provided earlier was described as having the following characteristics: (i) it has a meaning beyond the cultic 'barak'; (ii) it refers primarily to man and usually in a causal scheme; (iii) it is admonishing; (iv) it often consists in following a 'way' or being guided by torah; (v) it imposes limits on the actions which lead to true happiness. It is evidently a theological word important for the understanding of the

work of wisdom literature and attitudes following the fall of Jerusalem.

Israel's wisdom literature, like most of the wisdom literature of the Ancient Near East had as its base practical admonitions and aphorisms. In a real way all wisdom has had as its end the practical problem of making the good life possible. The concern with ultimate problems, as for example that posed by Job, has had as its hope the desire to more adequately deal with the problem of correct practical guidance.

While there has always been the need for such guidance, this need drastically increased when the cultic theology of the temple was dispossessed and the stability of the national community dissolved. Here there arose much of the wisdom call to follow torah and much of the accent on the continuing constancy of Yahweh in the face of national calamity and suffering.

The movement of eschatological hope in a messiah arose out of the same movement that gave rise to scribal and pharisaic Judaism. Within Judaism the scribal tradition won out and gave rise to the total ascendancy of the synagogue in the end just because historical circumstances prevented any other means of personal happiness. The Wisdom tradition, carried on by the scribal tradition, provided this happiness in the form of piety-happiness.

Here then we have the full blown situation in post-exilic Judaism, in terms of the development of the ideal of piety-happiness within the wisdom tradition. Torah wisdom, gained through diligent

obedience to the cultic law through recitation and personal observance, yielded piety-happiness. In effect, Israel, in the face of her suffering--partially a suffering of shame of foreign rulership and the destruction of a national temple--made the option for seeking happiness in only the third sense mentioned in our schematic delineation of what 'ashere' happiness meant.³⁵ Israel moved to the hope of well-being due to some particular mode of life (Jewishness) in relation to a particular mode of life (Yahweh worship).³⁶ It became ideological.

In Jesus' lifetime there were still other options and the whole eschatological framework of much of the hopes of the people were based on these possibilities.³⁷ The fall of Jerusalem to Rome in 70 A.D. and the failure of the Jewish Revolts ended these options for Israel, but by that time there was already developing an eschatological faith in Jesus Christ in which the hope for happiness in its full meaning was both seen and participated in eschatologically. The problem of suffering and the failure to find 'ashere' happiness in terms of wisdom alone were overcome in Joy and the attending belief in the providence of God for all men, Jew and gentile alike.

It is in this respect that it becomes important to look at the work of Qoheleth, Ecclesiastes, for a biblical clue. He provides an important critique of the wisdom tradition which has important implications for our study.

3. Ecclesiastes and the problem of piety-happiness.

By the time Ecclesiastes was written (250-200 B.C.) the development of torah-wisdom and piety happiness was well begun. Already it had to face Job's problem of the righteous man who suffers. Now, however, Qoheleth raised a more important question for the tradition. He questioned the point that there is any real connection between torah-wisdom and full happiness (as here happiness) at all. He did not deny the possibility of piety and its own mode of happiness, but questioned its ultimate purpose in a world which was neither Jewish nor Yahwist. Qoheleth moved beyond even this criticism of piety-happiness. He stated that "There is nothing better for a man than to eat and drink and find satisfaction in doing his work." (Ecc.2.24) If this were so, then the proper end of practical wisdom was to make this possible. Wisdom can only accomplish this on occasion, however, because God's gift of appropriate circumstances in a natural cosmos, where "for everything there is a time and a season for every happening under heaven." (Ecc.2.1), is only sometimes given. Thus Qoheleth asserts that man is not the source of wisdom if it is effective, rather God is. "To a man whom he favors God assigns wisdom, knowledge, and happiness." (Ecc.2.26)

Qoheleth is arguing that wisdom is not something we produce in order to find happiness, rather it, like happiness itself, is a gift of God. Here then is the radical criticism of wisdom's efficacy. Happiness, which is an idealistically desired end, **might** lie beyond any given man no matter how pious he is in following the torah

and admonitions of wisdom. But further, had he been successful and thus happy, this would mean only that God had granted him happiness. Providence then captures the whole of the circle of wisdom-torah-piety-happiness, and the wisdom tradition is nullified.

Von Rad states that "there can be no mistake about it,
38
Ecclesiastes is a polemical book." Its polemic is primarily against the inability or unwillingness of the wisdom tradition to recognize its failure in the face of the radical critique of history. Its failure is the failure to recognize that the world is not just the world of Judaism and of God's providence for Israel. Qoheleth forces Israel, and us, to examine the natural situation of the 'real' world and admit that nowisdom leads us to happiness without God's providence, and with it no wisdom is necessary. That is to say, Qoheleth brings out the implications of the self-defeating character of Israel's own ideology.

Leaving the old wisdom hopes behind because they hope for something which is seen as false, we come to a realistic wisdom which looks at the search for certainty in the 'real' world or in the world of pietism as a vain thing involving thin and unreal hopes. This realistic wisdom gives rise to a cynicism concerning any attempt to gauge the tenor of all life. Qoheleth can only say positively that "I do know that there is nothing better for a man than to be happy and find pleasure in living." (Ecc. 3.12) He can not say even how we are to bring this to pass, for "indeed, when a man can eat and drink and find satisfaction in his occupation, he has a gift from God." (Ecc.3.13) Any attempt to gain this gift by works (wisdom in its broad sense) is ultimately vain.

The whole of Qoheleth's wisdom consists in (i) tearing down various methods claimed to gain us this gift and (ii) commenting on various wisdom sayings in the light of this tearing down. Thus it is that Qoheleth is both realistic and cynical.

The futility of wisdom and the unrealistic desire to have it issue in happiness in spite of the realities of life lead Qoheleth to advocate a form of silence. We ought, Qoheleth suggests, "be happy and find pleasure in living" (Ecc.3.12) leaving matters of ultimate concern to God, for "God will see to what requires attention." (Ecc.3.15)

Ecclesiastes represents a form of cynicism about Israel's saving history and about its torah-wisdom representation of this history. This cynicism moves far beyond that found in other Wisdom Literature, for that is only cynical about the present community. Qoheleth moves it would appear beyond piety and ideology and becomes eschatological because he moves beyond the last defense of the dying civilization of Israel.

N.K. Gottwald precisely points to where this cynical and radical attitude leads when he states

Better the lonely trek of the Preacher than the close and stifling world of the petty orthodox. It may seem like strained logic to regard this most negative of Jewish books as a preparation for the New Testament, but the work has a ring of modernity and it sets us starkly before our situation as humans, into which Christ descended not to fashion more gods and theories of gods, of which the world had plenty already, but to lay hold of the toil and the emptiness of the world and in overcoming them to offer man a way to victory. 39.

Here we see an historical alternative to the attitude of torah-wisdom proposed in the predominant Scribal and Pharasic element of Judaism.

Because Qoheleth denies the closed circuit of torah-wisdom-piety-happiness he opens up the possibility of a new order. The search for happiness is overthrown for the possibility of a genuine thanksgiving for the providential gift of happiness from God and the possibility for a situation - honestly accepted - in which Christ comes "to lay hold of the toil and emptiness of the world and in overcoming them to offer man a way of victory."

'Ashere' in this chapter can be seen to provide the Biblical model for the problem of happiness presented elsewhere in this paper. Its importance lies in the parallel we see between the circular torah-wisdom-piety-happiness and the problem of crisis and ideology in Chapter I. We see too how this circular chain developed in Israel as her life and civilization were on the wane. On this we should remember Hegel's remark that 'the owl of Minerva flies only at dusk.'⁴⁰ We see in Israel's history an instance covered by Hegel's general remark in that wisdom attitudes only arise when the civilization out of which they grow is dying. In a strong sense this is evidence of the fact that in the midst of a period of crisis the pietistic Scribal and Pharisaic tradition (which is very much alive today in our own tradition) represents the failure to meet the crisis at all.

If the Old Testament, in its crisis, provides us with a mode of wisdom and happiness parallel to that which we find in our present crisis, we can take a clue from the New Testament reply to Qoheleth and to pietism. This reply takes three forms: Love your neighbor. The Kingdom of God is at hand. Fear not for tomorrow. Love, Hope, and Faith.

CHAPTER IV THE NEW TESTAMENT MODELS FOR 'HAPPINESS' AND 'JOY'.

In Chapter III we indicated that 'ashere'='happiness' came to be used in the context of the wisdom literature to refer to a state of (i) simple pleasure, (ii) profound well-being, (iii) and a well-being due to some particular mode of life held in relation to a particular norm of life.¹ 'Happiness' became the end towards which wisdom attitudes in the Old Testament were directed. 'Happiness' then was a concept which, in terms of the discussion in the first two chapters, had ideological dimensions. 'Joy', on the other hand, had no technical and theological Hebrew background in that there was no single clearly defined and isolated reference for the English 'Joy'.

We noted, further, that 'ashere' is translated in the RSV by both 'happiness' and 'blessed' and that there exists the more cultic word 'barak' which is always translated 'blessed'. Thus, while there are two distinct and separable words in the Hebrew, the English often glosses over the distinction. In the LXX translation of the Old Testament the distinctions are kept in that (i) 'barak' is translated 'eulogeo' and (ii) 'ashere', 'makarios'.

Kittel notes, too, that in the New Testament 'eulogeo' is always used in a formal theological sense of 'blessing' - as in the 'blessing' given in the Last Supper (Matt. 26:26).² Thus where 'makarios' is used there is surely (i) something other than the straightfoward ritual blessing involved in 'barak' and (ii) a fairly clear distinction from 'barak' by virtue of the well defined distinction of the LXX.

We indicated in Chapter III that in the face of the collapse of Israel and the multiple attempts to bring Israel back to life through revolt and struggle there arose both a cynicism about the torah-piety of Israel and a whole range of eschatological and apocalyptic expectations. This collapse and these expectations then constituted the focal point of a real crisis in the life of Israel.

We must explore here, in the light of the previous discussion, the following: (i) the use of 'makarios' = 'happiness' and 'chara' = 'joy' in the New Testament, (ii) the New Testament eschatological stance as it is expressed in the context of the use of these words, and (iii) the New Testament 'solution' to the crisis presented in its time.

A. 'Makarios' in the New Testament.

1. Literary considerations.

'Makarios' occurs roughly fifty times in the New Testament canon, half of these uses are in material from the 'Q' source of the Synoptic Gospels. There are only two occasions (John 13.17 and 20.29) where 'makarios' is used in the gospels outside the 'Q' material. Thus 'makarios' is a word occurring in the earliest literary period of the Early Church. It also occurs in the latest works of the canon, particularly in Revelations where it is used nine times. There are, however large gaps in the canon where it is not used. It never appears in Mark, only twice in John and only seldom in the Pauline literature.

The uses of 'makarios' can roughly be placed in three categories: (i) the uses in the Beatitudes (Luke 6.20-22, Matt. 5.03-12), (ii) Eschatological references (Revelations 1.03, .03, 14.13, .13.,

16.15, 19.09, 20.06, 22.07, 22.14; Luke 12.43; Matt. 24.46, etc.) and (iii) 'normal' (i.e., non-theological) uses of 'happy' in both its profound and its simple sense (Luke 1.45, .48; Romans 14.22, I Cor. 7.40; and Romans 4.07 where explicit transfer from 'ashere', in Psalm 32.1 is made). Each of these categories needs to be explored.

2. 'Makarios' in 'normal' usage.

On the three occasions in the New Testament where 'makarios' is translated 'happy' or 'happier' (Romans 14.22, I Cor. 7.40, James 5.11) we have all the ambiguities of the English itself present in the context of the 'makarios' usage. James states that "we call those happy who were steadfast" (5.11). This is a reference perhaps, to Daniel 12.12 "Blessed (ashere) is he that waits and comes to the thousand two hundred and ninety days." as well as to Job, as the text itself suggests. This use has some eschatological accent, although it follows the 'ashere' formula "he is called happy who".

In I Cor. 7.40, Paul advises the woman who wish to marry that "she is happier if she remains as she is." Here is a seemingly 'normal' use of 'makarios' in that it occurs strictly as an empirical observation made in the light of the belief that those were the last days. It shares in some belief context much in the same way that the maxim "be happy in your work" implies a special attitude towards 'happiness'.³

Paul, in Romans 14.22, makes use of a type of 'ashere' formula: "Happy is he who has no reason to judge himself for what he approves". It is a maxim, in that it sets up guide lines for questions similar to those posed in Romans itself.

In all three of these uses - where 'makarios' is translated straightforwardly 'happy' we see real counterparts to the 'ashere' formula of the wisdom literature. Nonetheless, the problems to which these uses are related give 'makarios' a new meaning in that the problems are those of an expectant community.

To substantiate the relationship between 'makarios' and 'ashere' in the New Testament we have the instance of Romans 4.07 where psalm 32.01 is quoted, using 'makarios'. "Blessed (makarios) are those whose iniquities are forgiven, and whose sin is covered, Blessed (makarios) is the man against whom the Lord will not reckon his sin."

When we turn to the Luc~~ian~~ birth narrative, we have in 1.45, 1.48, "and blessed (makarios) is she who believed that there would be a fulfillment of what was spoken to her from the Lord." "For behold all generations will call me blessed (makarios)." The second of these (1.48) recalls Genesis 30.13, where Leah gives birth to Asher. Here again we have the 'ashere' formula, but again with the fulfillment motif.

Looking at these uses then, we can say (i) that they indicate a real connection between 'makarios' and 'ashere', (ii) that the 'ashere' formula is often present, and (iii) that there is present the motif of fulfillment. One is either happy because a promise has been fulfilled, or because he can carry out the tasks which grow out of the process of fulfillment, or because he is part of the fulfillment. It is this fulfillment motif which carries these uses beyond that of wisdom literature.

3. 'Makarios' : The Eschatological Passages.

Turning to the straightforwardly eschatological passages we have first to look at Revelations, where 'makarios' is used nine times. On each occasion its use is apocalyptic or eschatological in that the happiness mentioned is a product of action in the 'last days'. In Rev. 1.03 we read "Blessed (makarios) is he who reads aloud the words of prophacy and blessed (makarios) are those who hear, and who keep what is written therein, for the time is near." This calls to mind Rev.22.7 , "Blessed (makarios) is he who keeps the words of prophacy in this book." Here we have both the 'ashere' formula and a distinct eschatological accent , for the wisdom attached to this 'book' is not prescriptive of action, rather it is distinctly directed to action which is part of the fulfillment of the last days.

In Rev.14.13 we have "Blessed (makarios) are the dead who die in the Lord henceforth", 'Blessed (makarios) indeed' says the Spirit, 'that they may rest from their labors, for their deeds follow them.'" Taken in conjunction with Rev.20.06 "Blessed (makarios) and holy is he who shares in the first resurrection!" we have here a statement that they are happy who die in the Lord, for they take part in the first resurrection. Again an eschatological theme, in that those who were persecuted for the Lord are gathered with the eschatological community now.

Rev. 16.15 "Lo, I am coming like a thief. Blessed (makarios) is he who is awake, keeping his garments that he may not go naked and be seen exposed!" and Rev.19.09 "Blessed (makarios) are those who are invited to the marriage supper of the Lamb." call up references to

Jesus' remarks on watchfulness (Lk.12.35-46, Matt.24.43-51) with their eschatological overtones. In those passages, from the 'Q' source, we have the use of 'makarios' again (in Lk 12.37 "Blessed (makarios) are those servants whom the master finds awake when he comes.", in Matt. 24.46 "Blessed (makarios) is that servant whom his master when he comes will find so doing.")

In Rev.22.14, "Blessed (makarios) are those who wash their robes, that they may have the right to the tree of life...and that they may enter the city by the gates." calls up the eschatological promise of the New Jerusalem, where righteousness is not found in torah-happiness, but in having become one in the Lord.

All of these uses clearly have eschatological and apocalyptic overtones and they indicate the real way in which 'makarios' takes on new meaning in the time of fulfillment, in the context of the New Testament faith.

4. 'Makarios' : The Beatitudes.

So far, we have established that (i) 'makarios' carries forward the notion 'ashere' = happiness, (ii) that some instances use 'makarios' both in an 'ashere' formula context and in a 'normal' sense, (iii) that the large majority of uses have eschatological connotations arising from the concerns of the New Testament writers, and (iv) that 'makarios' is used in the New Testament to deal with the state of man as a result of, or in the context of, the eschatological promise.

We have noted that 'makarios' is a 'Q' document word in the Synoptic Gospels, and thus in the vocabulary of the earliest tradition. The discussion of the Beatitudes, which develops out of 'Q' source material, must begin with this fact.

The first question to be raised is that which Irvin W. Batdorf raises in Interpreting the Beatitudes; namely, are the Beatitudes "general principles of conduct" as are the 'ashere' sayings of the wisdom literature, or are they "the birthright of Christian Faith" as images of the Kingdom to come? ^{5.} If they are the first, they are linked with the sayings of the Pirke Aboth and the older wisdom literature. If they represent "general principles of conduct" we must indicate the extent to which they differ from the Jewish Law, for if there is no difference there is no way to claim them as particularly Christian ideals of life. If they are "the birthright of the Christian Faith", they must be seen to express the eschatological hopes of Christians in a way which makes their overt form - as the Greek counterpart to the 'ashere' formula statements - something more than "general principles of conduct".

We have seen how 'makarios' has eschatological overtones in other instances and how these overtones suggest the difference in character between the New Testament use of 'makarios' and the Old Testament 'ashere'. Now we must turn to the central uses of 'makarios' - its use in the Beatitudes.

The Beatitudes occur in two forms - in Matt. 5.3-12, in Luke 6.20-23. The fact of the existence of these two forms is a real problem, since if we take only those passages which are clearly related by means of the 'Q' source (Matt. 5.3-4, 11-12, and Luke 6.20-23) we have very little to work with. Working out the problem of the absence of Matt. 5.5-10 in the Lucian account is much too involved a task for our

study. For our purposes we will discuss the Matthew version and indicate the parallels from Luke in their proper place.

Our problem seems to be twofold; (i) we must see just what is being presented here - do we have a prescriptive rule, as the 'ashere' formula seems to imply, or do we have a descriptive statement about the sort of man who has become a Christian (or will be a Christian)? and (ii) we must ask just what relationship holds between the use of 'makarios' here and elsewhere in the New Testament.

If we first look to the Beatitudes individually, we find in Matthew the following: "blessed (makarios) are the poor in spirit, for theirs is the Kingdom of heaven." Montefiore, in his The Synoptic Gospels, notes three things of interest. First, he states that Luke's version (which omits 'in spirit' and substitutes 'Kingdom of God' for 'Kingdom of heaven') is probably the older version. "Matthew's addition was not probably meant to do more than make the meaning plain". Second, Montefiore states that "the Kingdom is the eschatological Kingdom: the Kingdom which is to come ... He was probably thinking of the transformed or regenerated earth of the Messianic age." The third point deals with the relationship of this passage to other uses of 'makarios' and to the rabbinical works. Montefiore states,

For Jesus - perhaps always, certainly at the beginning of his ministry - there was only one way in which one could enter into the Kingdom', and that was by righteousness and simple faith in God ... That is the older conception. But after Jesus had died, and the Christian community had begun, another test was added. In order to enter the Kingdom mere righteousness is no longer enough. An extra and essential condition is to believe in and follow Jesus, to be his disciple." 9.

It may have been, then, that the words of Jesus which lie behind the first of the Beatitudes are in the form of a 'righteousness' statement - fully in accord with the 'ashere' formula wisdom statements, although the eschatological accent is present only in the latest of the Hebrew writings. But in the context of the other New Testament uses of 'makarios', which always seem to refer to problems particular to the expectant or fulfilled community, this Beatitude seems clearly to take on more forcefully Christian character. Batdorf remarks, following on Montefiore's note on discipleship, that

We conclude that Matthew's use of 'makarios' as a discipleship word with quite broad connotations is not particular to the First Gospel but represents a usage already prevalent in Early Christendom. Not simply for Matthew but for Luke, 'Q', and John, blessing comes by obedience to Jesus Christ. 10.

The first Beatitude, then, is clearly (i) in the style of the Rabbinic and later wisdom literature, (ii) a call, for the Christian community, to righteousness, and (iii) a demand for discipleship as a means to righteousness.

The second Beatitude, following Matthew (5.4) reads "Blessed (makarios) are those who mourn, for they shall be comforted". It and the Lucian parallel needs no special comment, except to note that their comfort is to be found in the age to come. "The whole idea of these Beatitudes is that in 'the world to come' - in the Messianic era - there will be a complete reversal of the conditions obtaining now." 11

The third of Matthew's Beatitudes (5.5) "Blessed (makarios) are the meek, for they shall inherit the earth." emphasises the life

of those who participate in the regenerate earth of the age to come. The fourth Beatitude (Matt.5.6) likewise puts the emphasis on both the reversal of the present situation in the age to come and the satisfaction to be found in standing fast in the faith (i.e. in righteousness and discipleship).

Montefiore notes that the next three Beatitudes (Matt. 5.7, 8,9) are all statements which are rabbinical in character. They all refer to the happiness which men of a particularly righteous sort (in the best sense of the word) will have come the Kingdom.

Matthew 5.10, "Blessed (makarios) are those who are persecuted for righteousness' sake, for theirs is the Kingdom of heaven.", again brings out the dual character of these sayings. On the one hand this saying is a call to righteousness. On the other, particularly given Luke's rendition, which omits "for righteousness' sake", it is again a direct reversal of the present situation, to be fulfilled in the Kingdom.

The last two verses of Matthew's rendition of the Beatitudes, 5.11-12, "seem later than Jesus, though perhaps written in his spirit. They seem to reflect early persecutions endured by the Young Christian community." ¹² In 5.12 (Lk.6.23) the word 'rejoice' = 'chara' occurs, and this verse will be mentioned again later.

From this rather limited review, we can make the following points: (i) The Beatitudes clearly have Rabbinical parallels in that they follow the use of the 'ashere' formula and accent righteousness.

(ii) They are, as part of the Christian literature, more particularly discipleship sayings. In Luke this is even more apparent in that Luke omits "for righteousness' sake" found in Matt.5.10 and "righteous" in Matt.5.6. The Beatitudes speak of happiness, in a religious sense, which follows from discipleship and from the realization of the fulfillment of the hope of the Kingdom now in the life of the true disciple. (iii) Considered as a whole the Beatitudes certainly fit into the eschatological structure of thought of the New Testament.

Montefiore, speaking as a Rabbinical and a New Testament scholar, indicates something of the proper approach to be taken towards the Beatitudes when he states,

The Beatitudes in the mass are more than each Beatitude taken separately.

If it be asked in what the impression left by the Beatitudes in Matthew is peculiar, and in what it appears different from anything which we may construct as the Rabbinic religion, or as the spirit of Rabbinic religion, it would be very hard, I think, to put the impression into words.

It may be that the happiness of suffering for a cause seems more emphasised in the Beatitudes than in any passage of the Rabbinic literature except the story of Akiba's martyrdom. 13.

5. Summary.

If we look at the Beatitudes, and particularly at the function of the word 'makarios' in them, we have an additional insight into what is indicated by the use of 'makarios' in the New Testament, and some notion of the changes which this concept of 'happiness' undergoes in

the process of becoming part of the vocabulary of the New Testament. 'Happiness' becomes more than a passion for righteousness, it becomes a passion, led by hope in the Kingdom, for the cause of the Gospel - for Jesus - for the coming of the Kingdom. It becomes something participated in rather than sought for.

We have, then, in the New Testament writings the use of 'makarios'= happiness, in a form not found in the Old Testament where 'ashere'= happiness is used. The difference is partially to be found in the references of 'makarios' in the New Testament, where these references indicate the primarily eschatological concerns of the community of the early Church.

It is partially found in the radical assertion of the presence of this 'happiness' in the midst of suffering for righteousness, and more particularly for the righteousness of discipleship. Here a radical difference appears between the stance of the New Testament writers and the wisdom writers. Happiness is not sought by rule following, but is rather present in faith. Thus, 'happiness' undergoes a radical shift, a 'twist', in meaning. Where it could be viewed as the product of action, the product of an ideologically directed life, it must now be viewed as the product of faith, and this faith is in the hope of the Kingdom.

The cynicism of the later Old Testament writings (particularly the work of Qoheleth) is met here by a reversal - man who cannot seek happiness in terms of the Law has it in the Kingdom to come, and to some extent this 'happiness' is present in the resurrection community. Happiness becomes, as Batdorf suggests, a discipleship word rather than a wisdom word, as our analysis of the Old Testament uses has shown for the Hebrew 'ashere'.

B. 'Chara' in the New Testament.

1. Literary Considerations.

Although there are a number of Greek words translated in the RSV as 'joy' or 'rejoice', the uses of 'chara' (97 times) so far outweighs the uses of all other terms (26 times for 5 terms) that our attention ought to be directed to this term alone.

In the Synoptic Gospels, 'chara' is primarily found in the special ~~Lucian~~ material, 'L', where it appears in the birth narrative (1.14, 1.14, 1.47, 1.58, 2.10, 2.10) six times, in the ~~Lucian~~ special section eight times, and three times in later sections (19.06, 19.37, 24.41) and twice in parallel with others of the Synoptic Gospels.

The first of these parallels is found in the Beatitudes (Luke 6.23, and Matt. 5.12) and is an instance of use from the 'Q' source. The second of these is from the parable of the sower and ultimately derives from Mark's Gospel (Luke 8.13, and Mark 4.16, and Matt. 13.20). In addition there is one further use in Matthew's birth narrative. A careful look at these uses and those in the epistles will indicate something of the context in which 'chara' is used and something of its importance to the thrust of the New Testament faith. We will examine four sets of examples in turn: Revelations and the general epistles, the Pauline epistles, the Gospel of John, and the ~~Lucian~~ material.

2. 'Chara': Revelations and the General Epistles.

Two central points arise in the use of 'chara' = joy in these

writings: First, there is the admonition to suffer in joy for the Lord - this is one side of the call to discipleship. In Hebrews 12.02 Jesus is pointed to as one who "endured the cross" for the "Joy that was set before him.". This example makes our discipleship not a suffering in despair, but rather a suffering in hope, with Joy. (See also IPeter 4.13, James 1.02, Hebrews 10.34.) Discipleship entails suffering because of persecution, but that suffering is only one more sign that the age is passing. Seen in this light, the despair is turned to Joy = 'chara'.

Second, there are statements concerning joy in the fact of discipleship. The writer(s) of the Epistles of John very clearly show this (1 John 1.04, 2 John 1.04, 1.12, 3 John 1.03, 1.04). These references indicate that one took on joy in the following of the truth, or in seeing others following the truth. These are discipleship sayings to the extent that "following the truth" requires following Jesus in a discipleship way.

There are a small number of uses here which do not easily fit into either of these categories: Rev. 11.10 speaks of the rejoicing which the evil will have at the death of the two prophets. James 4.09 tells those who have fallen away to let their joy be turned to dejection. Hebrews 13.17 admonishes the resurrection community to let the leaders lead joyfully. Jude 1.24 admonishes us to keep ourselves before Him rejoicing.

Aside from these few instances, however, two main elements appear in these writings: (i) 'Chara' is to be ascribed to members of the Church, the Faithful, because the suffering of the Church is not

in vain , for it is suffering for obedience to discipleship. (ii) 'Chara'=
Joy is the factual condition of those who share in the Christian community, the Church.

3. 'Chara': The Pauline Epistles.

'Chara' appears extensively in Paul's writings (approximately forty times) and a short review of these uses might be helpful.

These may be grouped into five categories, each category representing a different accent on the theme of Joy.

There are a number of instances in Paul's epistles where the theme "Rejoice in the Lord" appears (Philippians 1.19,2.29,3.01,4.04,4.10; IThess.5.16). Each of these instances are admonitions, not to some duty, but to a passion, to a commitment in Joy to discipleship.

Paul emphasizes hope and Joy as dual aspects of basic obedience in discipleship in Romans 12.12,15.32,16.19, Philippians 1.18, Col.2.05. In this he is playing on a theme of full manhood under Christ, something he works out more fully in his remarks on the works of the Holy Spirit.

These remarks on the fruits of the Holy Spirit in the obedient disciple (Romans 14.17, Gal.5.22, I Thess. 1.06) in effect sum up the whole of what the new man is and does. Paul states (Gal.5.22) "The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control." In this list, joy is seen as part of what it means to be 'crucified in Christ'.

Paul admonishes men to see joy as the fruit of genuine obedience and endurance. In these passages (2 Cor.8.02, Col.1.11,1.24)

we see again the relation between the beginnings of tribulation for discipleship and the willingness of the faithful to undergo this in obedience to the Faith.

Finally there are a large number of statements of Paul which point out the close connection between himself and his people in terms of a 'joy' expressed by him in their witness, one to another, in obedience. These statements (Romans 15.32, I Cor. 16.17, II Cor 1.24, 2.03, 7.07, 7.09, 7.13, 7.16, Philippians 1.25, 2.02, 2.28, 4.01, I Thess. 2.19, 2.20, 3.09, Philemon 1.07) all are indicative of the extent to which Paul used 'chara' = Joy to express the relationship holding between men in their obedience to Christ.

We have here, then, in addition to the uses of 'chara' = Joy that have already been noted in the New Testament, (i) the admonition to 'rejoice in the Lord', (ii) the admonition to see joy and hope as dual aspects of obedience to Jesus, (iii) Joy as a community expression which relates all men under the same obedience, and (iv) Joy as the fruit of the Holy Spirit. Here, as before, we can see the extent to which 'joy' is considered expressive of the attitude of men bound in discipleship to the hope of the Kingdom and the Lordship of Jesus.

4. 'Chara': The Gospel of John.

In John's Gospel 'chara' is used twelve times and we need note only one further element of the use of 'chara' which appears here. In John 3.29, 4.36, 4.28, 16.20, 16.21, 16.22, 16.24, and 17.13 the point is again and again made that the resurrection is to be that which makes

Joy possible, for in it the Joy which Jesus has can be that which the Church has.

In John 15.8-11 we see the other side of this picture, "By this my Father is glorified, that you bear much fruit and so prove to be my disciples. As the Father has loved me, so have I loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. These things I have spoken to you that my joy may be in you, and that your joy may be full."

Thus we see more clearly the relationship which the Early Church, and indeed Jesus, saw between love and joy in discipleship. To keep the commandments of Jesus is to love in his love. To do so requires joy, and that joy proceeds from that obedience.

5. 'Chara': The Synoptic Gospels.

Luke makes use of 'chara' on nineteen occasions, eight are in the 'L' material, six in the Lucian birth narrative, two are parallels, Luke 6.23 to Matt. 5.12 in the 'Q' material, Luke to Mark and Matthew (Luke 8.13, Mark 4.16, Matt. 13.20). There are three uses in the latter sections of Luke (19.06, 19.37, 24.41). Our primary source of 'chara' in the whole of the Synoptic Gospels is in Luke.

In the birth narrative, of the six occurrences (1.14, 1.14, 1.47, 1.58, 2.10, 2.10) all but 1.58 are references to response to particular and 'angelic' good news. Even 1.58, which speaks of the joyful response to the birth of John the Baptist by neighbors, is connected to the 'good news' motif.

The use of 'chara' in the Beatitudes (Lk.6.23 and Matt.5.12) testifies to its use in the earliest New Testament strands. It continues a motif found in other uses in the New Testament, that of rejoicing in the suffering for the cause of discipleship.

In Lk.8.13(Matt.13.20, Mk.4.16) we have an interesting use of joy. In the interpretation of the parable of the sower, Luke states " And the ones (the seeds) on the rock are those who when they hear the word receive it with joy (chara); but these have no root, they believe for a while and in time of temptation , fall away."(Lk.8.13). Here the 'joy' motif is used to indicate that joy alone is not enough. It is interesting to note St. Paul's remarks on the fact that joy, for the Christian, is a product of the gift of the Holy Spirit. Here, in Luke, joy is not enough, but with the Holy Spirit it takes on full character. Interesting too is the way in which this remark about the word of God relates to that other rock (磐石) Peter and his denial of Christ (John 18.15-25, Luke 22.54-60, Mark 14.66-72, Matt.26.69-75). Receiving the word of God in joy is not enough, it must be joy made full by the work of the Holy Spirit.

In the 'L' passages (10.17,10.20,10.20, 13.17,15.06,15.07, 15.09, 15.10) we have three different situations. (i) The seventy disciples return with joy and Jesus tells them that their joy should be in the fact that their names are written in heaven and not in the fact that they can cast out deamons(10.17-20). (ii) Jesus is met with joy by his followers for having healed on the Sabbath and having

won an argument with his 'advis^{er}ies' (13.17). (iii) In two parables, the 'lost sheep' and the 'lost coin', Jesus remarks on the joy that there is in the one sinner who repents, and it may be noted that this joy is the joy 'in heaven'. (15.03-10) The first and third of these uses accent the 'heavenly' character of Joy. The second accents the joy of man in the works of Jesus.

The last three uses of 'chara' in Luke (19.06, 19.37, and 24.41) all take place in the context of the passion narrative. In the first (19.06) Zacchaeus receives Jesus joyfully, and Jesus tells the parable of the pounds because "he was near Jerusalem, and because they supposed the kingdom of God was to appear immediately" (Lk.19.11). Immediately following this he is received joyfully on his entrance into Jerusalem (19.37). The word 'chara'=joy does not appear again until we have the story of the resurrection appearance of Jesus in Jerusalem (24.41) in which the disciples "disbelieved for joy" and were offered proof of his presence.

In the Synoptic Gospels, then, and particularly in Luke, 'chara'= Joy is used in the context (i) of 'angelic' or 'heavenly' presentations of the 'good news', (ii) of man's joy in the works of God in Jesus, and (iii) of man's failure to be joyful apart from the grace given by the Holy Spirit.

6. Summary.

We may then list the uses of 'chara' as follows: 'chara' refers to man's response (i) to suffering for discipleship, (ii) to discipleship

itself, (iii) to his fellow man's taking on discipleship. 'Chara' refers directly to the sort of life-stance held by (i) a committed discipleship, (ii) those who see such commitment in others, (iii) and those who live in community with other men under the same obedience and discipleship to the 'good news'. 'Chara' is the product of (i) the Holy Spirit, (ii) of obedience in discipleship, (iii) of Joy in heaven over repentance.

It is clear that, like 'makarios', 'chara' is a discipleship word. It expresses the reality of a 'divine' state reached by virtue of participation in the eschatological Kingdom by virtue of Christian obedience. Where 'makarios' takes on new and non-wisdom (non-ideological) meaning because 'happiness' in the New Testament witness is a product of faith in the 'good news', 'chara' is a response, a commitment, and a product of, the 'real presence' of the Kingdom in the lives of men. 'Makarios', formerly a wisdom word, is 'reversed', turned about, in the eschatological time of the New Testament. 'Chara' is made full joy by virtue of the participation in this eschatological time.

C. 'Makarios' and 'Chara' in the Language and Thought of the Early Church.

Only two things need to be said in conclusion here. First, it seems clear that in the New Testament literature 'makarios' and 'chara' are not clearly defined theological terms. Where 'ashere' in the Old Testament clearly took on a theological meaning in the wisdom literature, 'makarios' and 'chara' are theologically important in the New Testament because of something other than their definition.

It is not the definition of 'makarios' and 'chara' that make them important, rather it is because they are ^ediscriptive of the life-stance of the inheritors of the Kingdom of God. Montefiore substantiates this particularly in the case of the Beatitudes by calling their effect, both literary and theological, something more than the Rabbinical effect. ^{14.} 'Makarios', although it arises out of the wisdom type material, then, has a wider use in the New Testament where the accent is on the state of man in relationship to the resurrection rather than the state of man as a seeker, as a person in search of the 'good life'.

'Chara' clearly is an important concept in describing the response, commitment, and product of Christian discipleship. It is theological only in the non-academic sense. It is a word used by a community in a special way to ^edescribe the response which discipleship ~~calls~~ up in the Christian. It is important to note St. Paul's contention that Joy is a product of the work of the Holy Spirit rather than a means of attaining faith.

Second, in the context of the Early Church, these words are important on an eschatological level. They concern discipleship in relation to the hopes of the disciples, not their ideological presuppositions. Thus 'happiness' and 'joy' are possible in the time of eschatological crisis only by looking beyond the anxieties of the time to the promised Kingdom to come. Here particularly the 'Q' material on anxiety is useful (Luke 12.22-31, Matt.6.25-34).

Man, in the hope of the Kingdom need not be anxious, for the trust in the future - i.e., the hope of the Kingdom of God, and the trust in God's providence - will overcome despair¹ and sorrow. This hope makes possible 'happiness' and 'joy' in an eschatological sense.

CHAPTER V. CONCLUSIONS.

A. We have seen, in the Biblical material, a parallel and substantiation of the problem and response presented in the first two chapters of this paper. In the Biblical witness we can see an ideology (torah-wisdom) undergo a crisis of great proportions, one very similar to that faced by our own ideological past. Israel, which took refuge in wisdom means to happiness in a last effort to maintain her own identity and the ideology of the State of Israel, failed. This failure could be seen in the establishment of the hope for the 'new age', for the Messiah, for the Kingdom of God, which arose in spite of the development of the 'well-known' means for seeking happiness. Into this crisis situation, where the hopes of Israel were not being met by the ideology of torah-wisdom, there arose a Gospel, a 'Good News'.

We have not been able to deal with the history of the crisis period itself, but we can clearly see some of the facets of this Good News. Where men despaired, because the ideology did not meet the demands of the occasion, a man came and said that this despair could be turned to Joy, and anxieties viewed anew in the light of the hope of the coming of the Kingdom. But Jesus, for the disciples, and in their discipleship, made this Kingdom real in the Church itself. That is, he made Joy a product of the Holy Spirit, of the desires and hopes for the Kingdom, rather than of an ideological stance.

Happiness and Joy are then seen to proceed from the hope, and not to proceed it (i.e. relying on the ideology). The fact that this hope is a real and valid hope was seen in the Early Church by virtue of an already present commitment to the presence and work of the Holy Spirit in the midst of their alienation. Having found their world, and even their own laws, alienating Jesus came among them and overcame the alienation for them all by moving beyond its depression, its anxieties, to a new trust and hope in the future.

The parallel between this process and the problem of crisis in our own time is striking. In the analysis of our own time of crisis we concluded that we must turn from the ideology itself and its 'well-known' means of dealing with anxieties, from its search for happiness, to a trust in the future. We concluded that we must act joyfully in the hope of the new age which the crisis and the alienation¹ itself points to in logical extension.

A number of conclusions arise from this striking parallel. Some of these conclusions must be stated in 'traditional' theological terms. Some must be stated in nebulous terms. But each of them proceeds from the basic assumption that the 'Good News' is good because it speaks to every time of crisis in so far as that time is a time of hope as well as despair.

B. On one level, then, we may conclude that our time of crisis, in which a civilization is coming to an end (christendom), shares a real parallel development with the prior crisis faced by Hebrew culture.

This parallel is best stated in terms (for our own age) of ideological conflict and in terms (for that age) of the failure of torah piety. It is seen in the sort of response, which is the same in both instances, to these crises. This response is three-fold: (i) We must cast off the old ideological and legal bonds and yet keep the hopes which these attitudes strived for. (ii) We must incorporate into our selves and witness to the alienation and yet move beyond that to its ultimate focal point - the New Age. In doing so we must see this 'moving beyond' as possible only in terms of a manifestation now of the hope of the Kingdom. This was seen in the Early Church, and for the Christian now, in the incorporation of Christ into our lives. We must, then, take on the eschatological standpoint which comes both from a hope in the future and an incorporation of that hope into our present. (iii) We must exhibit, in the face of alienation, a joy which arises from both the 'casting off' and the 'incorporation'.

C. A second conclusion arises from our explorations, namely this: In the time of crisis, as we have delineated it, we participate in a crisis parallel to that to which Jesus came initially. That is, we must see our tasks, our ministry, not as one which calls men back to the ideology for dealing with anxieties as such, for our anxiety arises out of the downfall of the system of ideological norms, but rather as one calling men back to the initial realized fulfillment made real in Christ. We are called to the primal experience of the eschatological presence, to the direct assertion of hope - first hand and as our own hope.

What has been developed here then is a principle of the Christian understanding of the philosophy of history. There are, we must say, times of difficulty where men may deal with their anxieties and alienation by turning to the model of life provided by a Christian Ethic, a norm of behavior, based on a civilization's expression of the Gospel. But there exist other times, times of crisis, where men must be called to the primal Christian model - that of hope for the eschatological new age. In such a time the 'Good News' is simple to see but very unclear programmatically. In such a time men must be called away from programs which promise happiness (in an ideological or 'torah' sense) and given witness to the presence of the eschatological new age by testimony of the trust in God's providence (the work of the Holy Spirit) in the very crisis itself.

This presence is testified to in Joy; in joyful action, in joyful response, in joyful anticipation of the New Age. In terms of the Earliest Christian testimony this program - simple and yet so very difficult to understand- can be summed up as follows: Love your neighbor (Matt.22.39); Do not be anxious about tomorrow (Matt.7.34); The Kingdom of God is at hand (Mark 1.15).

We must, then, appropriate not only the first response to the coming of the New Age, but must, to the extent that we must do what can be done to make our own coming new age more adequately fulfill the hopes and the ideal of the Kingdom, adopt this program as our own for this, our time of crisis.

D. Beyond this, there is a third conclusion. If we, as Christians, see this time of crisis as a new chance to adopt and express the basis of the faith itself, we must do so with the realization of joy and 'makarios'=happiness in our own witness. To the extent that we appropriate the Kingdom of God as we have received it in the witness of Christ we appropriate it as the promise, not only to first century man, but to twentieth century man as well. That is, what separates our 'time of crisis' from that of the first century is not a difference in crisis, but the fact that Jesus responded in that crisis not only for that crisis but our own. Thus, in calling men to the New Age, we do not call him to the eschatological Kingdom as such. Rather, in calling man to the Kingdom of God, as his final hope, we call him to a program of action in terms of the New Age ushered in by the time of crisis. Jesus Christ holds the promise of the Kingdom, and by the Holy Spirit we hold the promise of the New Age as being an age more nearly like that Kingdom to come.

A program —a means of pastoral concern—then presents itself for our ministry, as Christians, to this particular time of crisis. Given the call of Christ to Love, hope in the Kingdom, and faith in tomorrow, we can appropriate as our own the hopes of the Kingdom to come. We can recall our own age's first hopes (to Liberty, Equality, and Fraternity) and Israel's (to the Kingdom of God). We can place these hopes both as something to be fulfilled and something already present in our lives by hope, by faith. And, in doing so, we recall the whole of what the New Testament called the work of the Holy Spirit.

For our own time of crisis this witness and pastoral response must issue in a program which rejects the ideological language of christendom. It must be 'religionless-christianity'. So, we must conclude that our pastoral response to men in alienation in this time of crisis must be that given to the first Christian community, but without the overlay of 'christendom's' language.

Herein lies the real importance of the New Theologians. They are making real attempts to do just this task in our own crisis situation. For this they are to be commended greatly, for as we have indicated, they are dealing with an overthrow which has existential² demands on them as well as on others.

E. What has been shown, hopefully, in this thesis is this:

(i) The time of crisis we face is a parallel to that faced by the first century Christian disciple - at least in terms of the language of 'happiness' and 'joy' on the one hand and 'ideology' and 'joy' on the other. (ii) The pastoral response to this period of crisis must reflect that of the response of Jesus to the first century community. (iii) Christ has presented once and for all, in that presenting, the response required. That is, the Holy Spirit now operates in the community of the Church itself. (iv) Our response must be 'religiousless' in that it must charge— pastorally— man to a joyful response to the future as a possibility for a more adequate age —more nearly meeting our hopes for the Kingdom.

In whatever way necessary, then, we must charge man to work for the spread of the Kingdom, of their eschatological hopes. We have indicated in this thesis only a prolegomena to the task. We have tried to indicate, finally, just what is involved in such a task and just why the search for happiness must be overthrown for the need to act with joy, with trust, but finally without certainty.

A program for our pastoral response to the time of crisis must begin with something like the following charge: Do not become anxiety ridden because alienation has made certainty no longer a reality. Rather, approach each action with the hope that in that action you make the hoped for New Age more genuinely like the fullness of hope, like the Kingdom.

With Bonhoeffer, we must say

The Church is her true self only when she exists for humanity... She must tell men, whatever their calling, what it means to live in Christ, to exist for others. 3.

With Buber, we must say

Become direct, man have contact with men.⁴

Because and so long as man exists, factual change of direction can take place towards salvation as well as towards disaster, starting from the world in each hour, no matter how late. 5.

There are situations in the lives of peoples in which the people becomes, as it were, plastic, and the impossible becomes possible. Perhaps such an hour is near. We think of this 'perhaps' when we perform our service. We would also perform it, of course, if this possibility did not exist. For resigned or unresigned, the spirit works. 6.

Appendix I. The Classification of the Wisdom Psalms, as given by various scholars.

Psalms.	Castellino	Kraus	Weiser	Eissfeldt	Bentzen	Murphy	Gunkel	Mowinkel	use of ashore.
1	x	x	x	x	x	x	x	x	x
9-10	x								
12	x								
14	x								
15	x								
17	x								x
32						x			x
34		x				x		x	x
36	x								
37	x	x	x	x		x	x	x	x
49	x		x	x		x	x	x	
52	x								
62	x								
73	x	x	x				x	x	x
78		x	x					x	
91	x		x				x		
94	x								x
106								x	x
111								x	
112	x	x	x		x	x	x	x	x
119	x	x							x
127	x	x	x						x
128	x	x	x	x	x	x	x	x	x
133		x	x	x					
139	x			x					

Appendix II.

Conditions for the fulfillment of 'ashere' = happiness.

Positive conditions	psalms.	Negative conditions	psalms.
delight in law	1.2	taking counsel of wicked	1.1
meditate on law	1.2	way of sin	1.1
takes refuge in Lord	2.11, 34.8	scoffing	1.1
transgressions forgiven	32.1	iniquity	32.2
sin covered	32.1	deceit	32.2
nation whose God is Lord	33.12, 144.15	wrong	119.2
people chosen as heritage	33.12		
considers the poor	41.1		
bring near to Lord	65.4		
dwelt in Lord's courts	65.4, 84.4		
bless themselves by Lord.	72.17		
sing thy praise	84.4		
who know the festal shout	89.15		
who walk in Lord's countenance	89.15		
exult in thy name.	89.16		
extol thy righteousness	89.16		
whom thou dost chasten	94.12		
teach out of thy law	94.12		
who observe justice	106.3		
who do righteousness	106.3		
fears the Lord	112.1, 128.1		
delights in commands	112.1		
who is blameless	119.1		
walk in law	119.1		
keeps testimonies	119.2		
seek with whole heart	119.2		
walk in his ways	119.2		
quiver of children	127.5		
requites Babylon	137.8		
dashes child's head	137.9		
to whom blessings fall	144.15		
help is God of Jacob	146.5		
hope is in Lord God	146.5		

FOOTNOTES

CHAPTER I

1. see Arnold Toynbee, Civilization on Trial (Oxford: Un. Press, 1948) and selections from it in Adrinne Koch, Philosophy for a time of Crisis (New York: E.P.Dutton and Co., Inc., 1959).

-----, A Historian's Approach to Religion (New York: Oxford Un. Press, 1956)
2. see Jose Ortega y Gasset, Man and Crisis, trans. by M. Adams (New York: W.W.Norton Inc., 1958).
3. see Reinhold Niebuhr, The Children of Light and the Children of Darkness. (London: Nisbet and Co., 1945)

-----, Christian Realism and Political Problems, (New York: Charles Scribner's Sons, 1953), particularly sections quoted in Koch, op.cit.
4. see William Ernest Hocking, The Coming World Civilization (New York: Harper and Bros. 1956)
5. see his Philosophy for a time of Crisis, op.cit.
6. 'Theses on Feurbach', in On Religion (Moscow: Foreign Lan. Pb. House, 1955)
7. "Today there is de facto nihilism in numerous forms. Men have appeared who seem to have abandoned all inwardness, for whom nothing seems to have any value, who stagger through a world of accident from moment to moment, who die with indifference and kill with indifference, but who seem to live ultimately by the instinctual urge for the pleasure of the moment."

Karl Jaspers, The Prennial Scope of Philosophy (New York: Phil. Lib., 1949), quoted in Koch, op.cit. p.323.
8. see Rudolf Bultmann, Jesus Christ and Mythology (New York: Charles Scribner's Sons, 1958) pp. 55-59 for clear explanation of his appropriation of existentialism.
9. "Always in your present lies the meaning in history, and you cannot see it as a spectator, but only in your responsible decisions. In every moment slumbers the possibility of being the eschatological moment. You must awaken it."
Bultmann, op.cit., p.155

10. Soren Kierkegaard, The Present Age, trans. by A.Dru, (New York: Harper and Row, 1962) pp.33-47
11. Koch, p.19, 23.
12. Koch, p.17.
13. T.J.J.Altizer and William Hamilton, Radical Theology and the Death of God (New York: Bobbs-Merrill Co. Inc., 1966) p.14-15
14. Koch places the turning point later, and in terms of the presence of atomic weapons, the threat of communism, the expansion of underdeveloped countries, and the fate of freedom in the west. See Koch, pps.20-24. But for our purposes here, it is sufficient to deal in terms of the end of the doctrine of progressive change.
15. G.Lichthiem, 'The Concept of Ideology', in Studies in the Philosophy of History, G.H.Nadel, ed., (New York: Harper and Row, 1965), pp.148-9.
16. George Orwell, 1984 (New York: New American Lib.Inc., 1961) p.204
17. Orwell, p.176.
18. William Ernest Hocking, Types of Philosophy (New York: Charles Scribner's Sons, 1959) 3rd. edition. p.iv.
19. Altizer and Hamilton, p.14
20. Daniel Bell, The End of Ideology, (New York: Macmillian Co., 1960) p.405
21. Koch, p.22-23.
22. Bell, p.402.
23. Altizer and Hamilton, pps.14-17.
24. Bell, p.405.
25. Bell, p.405.
26. Rudolph Bultmann, History and Eschatology (New York: Harper and Row, 1957) p.150.
27. Koch, quoted from Gilbert Murry, p. 18.

CHAPTER II

1. The Secular Meaning of the Gospel (London: SCM, c.1963) pp.123-5.
2. Bultmann, Jesus Christ and Mythology, p.155.
3. Paul Tillich, The Courage to Be (New Haven: Yale Un. Press.,1952) pps.62-3.
4. Tillich, p. 62.
5. Jean Paul Sartre 'Existentialism is a Humanism' in Existentialism from Dostovesky to Sartre, ed. by Walter Kaufmann(New York:Meridian Books Inc., 1956) pps. 287-311.
6. Sartre, in Kaufmann, p.291.
7. see footnote 5.
8. Tillich echoes this point when he states
"One of the unfortunate consequences of the intellectualization of man's spiritual life was that the word 'spirit' was lost and replaced by mind or intellect, and that the element of vitality which is present in 'spirit' was separated and interpreted as an independent biological force. Man was divided into a bloodless intellect and a meaningless vitality." Tillich, p.82.
9. Tillich, p.63.
10. Man's Search for Meaning (New York: Washington Sq. Pr., 1963)
11. Frankl, p. ix of introduction by Gorden Alport.
12. Frankl, p.153.
13. Frankl, pps.154-9.
14. Frankl, p.159.
15. Frankl, p.159.
16. Frankl, p.160.
17. Frankl, pps.172-3.
18. Tillich, p.78.
19. see Chapter I, p. 15.

20. Tillich, p.176.
21. Altizer and Hamilton, p. 41.
22. Tillich, p.62.
23. Martin Buber, in Pointing the Way, collected essays, ed. and trans. by M.S.Friedman (New York: Harper and Row, 1957) pps. 109-111.
24. Buber, p.109.
25. Buber, op.cit., from essay 'Politics, Community, and Peace', p.198.

CHAPTER III.

1. On the problem of the misuse of linguistic models, see J. Barr, The Semantics of Biblical Language (Oxford: Un. Press, 1961) pp. 158-61, 288-97.
2. 'Ashere'= happiness always occurs in the Biblical Hebrew in the plural construct form, and thus is defined in reference to a particular linguistic form of the general verb.
3. Brown, Driver, and Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford: Un. Pr., 1907) pp.80-1
4. This tribe is perhaps also mentioned in Hori's reply to a letter from Amen-em-Opet, "Thy name becomes like (that of) Qazardi the Chief of Aser (Asher)". See Prichard, Ancient Near Eastern Texts (Princeton:Un.Pr., 1955)p.477.
5. M.H.Pope, El in the Ugaritic Texts, *Vetus Testamentum*, supp.to Vol.II, II AB IV-V 66, II AB IV-V 41-43, V ABE 38-39, (Leiden: Brill, 1955).
6. See Chapter II, p. 35.
7. This is reflected in the NT where 'makarios' appears in the Beatitudes as 'blessed', yet is the equivalent of the Biblical Hebrew 'ashere'. This is a particularly important instance and will be discussed in Chapter IV.
8. Published by Eerdmans Pub. Co. Grand Rapids, 1964, translated by G.W.Bromily. Vol.II, pps.754-765.

9. Kittel, p.755-59, particularly 758 and 759-60.
10. Kittel, p.764, this applies particularly to one instance of use, but see the whole of section pps.761-65.
11. The portions of the Bible originally in the Aramaic, as well as the Aramaic NT, which if G.C. Torrey, in his Our Translated Gospel (New York: Harper and Bros., 1966), is right, lies behind our Greek NT presents a vocabulary which is consistent with the view given here. On this see also G.M.Lamsa's The Four Gospels (Philadelphia: Holman, 1933) and A.F. John, A Short Grammar of Biblical Aramaic (Michigan: Andrews Un. Press., 1963).
12. Fifty-six of the seventy-five uses which appear in the canon of the Hebrew Bible are to this reference.
13. See Pirke Aboth, IV 1 and VI 4. R.Travers Herford, Pirke Aboth (New York: Schocken Bks., 1962, c.1945) pps. 95 and 154.
14. See John 5.39 for Jesus' comment on the relation which the Pharisees saw between the law and eternal life.
15. See O.S.Rankin, Israel's Wisdom Literature (Edinburgh: T & T Clark, 1954) pps.5-9.
16. Prichard, pps. 421-5 and Proverbs 22:17 - 24:22.
17. Prichard, p.72, Tablet VII (48).
18. Prichard, pp.60-72.
19. See footnote 4, Chapter III.
20. Prichard, p.133, IIAB IV, V (40-41).
21. Prichard, p.490.
22. Rankin, p.1.
23. See R.B.Y.Scott, Proverbs and Ecclesiastes Vol.18, Anchor Bible, (Garden City: Doubleday and Co., 1965) on dating of elements of proverbs.
24. These are Psalms 1,37,73,112, and 128.
25. Vetus Testamentum, Supplement to Vol. III (Leiden: Brill, 1962)

26. This schematic viewpoint of Israel's history grows particularly out of H.H.Guthrie's God and History in the Old Testament (New York : Seabury Press, 1960) and his Israel's Sacred Songs (New York: Seabury Press, 1966).
27. These four are Psalms 17, 37, 72, and 73.
28. This material is derived from Young's Young's Analytic Concordance to the Bible (New York: Funk and Wagnalls, n.d.) rev. ed.
29. See Chapter II, pps. 34-6.
30. Rankin, pps. 39-52.
31. On the notion of 'salvation history' see particularly G.von Rad, Old Testament Theology, trans. by D.M.G.Stalker (New York: Harper and Bros., 1962) pps. 106-128, Vol.I.
32. Prichard, pps. 421-25.
33. John Bright, A History of Israel (Philadelphia: Westminster Press, 1959) pps. 348-55.
34. A Light to the Nations (New York: Harper and Bros., 1959) p.30-31.
35. See Chapter III, p.44.
36. Rankin, on the renewed nationalism of Jewish thought in the last stages of Israel's history, is of interest here. pps. 46-50.
37. G.Vermes, The Dead Sea Scrolls in English (Baltimore: Penguin Bks., 1962) goes into these attitudes. See pps. 34-52.
38. von Rad, p.457 Vol.I.
39. Gottwald, A Light to the Nations, p.490.
40. G.W.F.Hegel, The Philosophy of Right, Vol. VII of Werke, ed. H.G. Glockner, (Stuttgart: 1927-39) p.36-37 of introduction.

CHAPTER IV.

1. See Chapter III, p.44.
2. See Chapter III, p.45.
3. See Chapter II, p. 26.
4. Both I.Batdorf, Interpreting the Beatitudes (Philadelphia:Westminster Press, 1966) and C.G.Montefiore, The Synoptic Gospels (London: Macmillian and Co.,Ltd.,1909) substantiate this statement, and Montefiore that 'ashere'='makarios'. see Batdorf, p.30, and Montefiore Vol.2., p.30.
5. Batdorf, p.18.
6. See footnote 4 above.
7. Montefiore, pp. 32-33, Vol.2.
8. Montefiore, p.33, Vol.2.
9. Montefiore, p.35, Vol.2.
10. Batdorf, p.30.
11. Montefiore,p.37, Vol.2.
12. Montefiore,p.39, Vol.2.
13. C.G.Montefiore, Rabbinical Literature and the Gospel Teaching, (London: Macmillian, 1930) p.1-2.
14. Montefiore, The Synoptic Gospels, p.32.

CHAPTER V.

1. See Chapter II, pp.34-6.
2. See Chapter II, pp.30-32.
3. D. Bonhoffer, Letters and Papers from Prison (London: Macmillian Bks., 1953) p.239.
4. Buber, Pointing the Way, p.109
5. Buber, Pointing the Way, p.198.

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NOTE: All Biblical references, with the exceptions of those from the Book of Ecclesiastes, are from the Revised Standard Version, (New York: T.Nelson & Sons, 1953) published for the National Churches of Christ in the United States of America.